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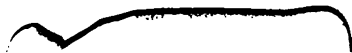
FROM

George P. Dike

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THE
MARRIAGE GUIDE

FOR YOUNG MEN.

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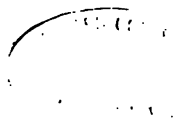
Manual of Courtship and Marriage.

A BOOK FOR YOUNG MEN, FOR YOUNG MARRIED PEOPLE,
AND FOR FATHERS AND MOTHERS.

BY
REV. GEO. W. HUDSON, A.M.

ELLSWORTH, ME.:
PUBLISHED BY THE AUTHOR.

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10-27
1883

TO
The Patient, Coiling, Faithful Mothers of America,
UPON WHOM DEVOLVES SO LARGELY
THE WORK OF TRAINING OUR
YOUNG MEN,
THIS VOLUME IS AFFECTIONATELY DEDICATED,
BY
The Author.

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PREFACE.

A DESIRE to do good prompts the author to offer this volume to the public. When a young man, he longed for information on the topics here discussed, but he had to gain the needed information by chance. So far as he knows, there is no work in the English language, to-day, which fills the place designed to be filled by these pages; not that it deals with topics entirely new, for there are works which discuss them all to a greater or less extent, but that it treats them in a different manner. Other works are either so expensive or so cumbered with unnecessary and objectionable matter, as to preclude the possibility of their going into the hands of those who need them most. There is "Sexual Science," by Prof. O. S. Fowler, the phrenologist, a splendid work, to which the author acknowledges his indebtedness; but very few of our toiling young men have either the

means to buy it, or the time to read it. Besides, how many of them would think of looking for information on the subject of marriage in a book with such a title? First of all, they want information put where they can find it; then this busy rushing age demands that it be put in as small a compass as possible. Again, there is "Transmission of Life," a work by one Dr. Napheys of Philadelphia, which treats largely of courtship and marriage. But it is published as a medical work; and then, such a title! Certainly the author understood that the object of language is to conceal thought. Why hide information, needed information, under such titles? The author claims to have done better, in putting forth this volume. He has given it a title so expressive that the way-faring man, though a fool, need not err as to its contents. Then he has endeavored to glean from those larger works, and from the experience of the world, the facts bearing on the subjects considered, so that the reader need not thresh a whole barn full of straw, in order to get a few grains of wheat. He claims the merit of present-

ing the wheat minus the straw, within the reach of the humblest seeker after matrimonial bliss.

Some will undoubtedly say that the topics are worn threadbare already, but to make such an assertion is only to show one's ignorance of the thoughts of the masses of our people; they have scarcely heard such topics mentioned; they are only worn threadbare with those who have had the time and the means to wade through the anomalous treatises of the class mentioned.

Others will object to the title. They think a book of such a character ought only to be read in the dark, but the author would beg leave to differ from them. Besides, he did not write for the purpose of covering up his thoughts under a meaningless title. The young people of our country are seeking for information on the subject of marriage. Parents and friends will not give it; the author knows that there is too much false modesty in the world to hope for any such thing. He means, therefore, to offer to all who desire it, a book which shows by its title what it is, and which gives the information calculated to guide our

young people in the way of safety. He believes that he has so carefully excluded everything of an objectionable character, as to please the most fastidious. At the same time he has endeavored to give in convenient form all the information needed to guide the young man in the right way. He claims it as a merit of the work that it accepts the experience and teachings of others, and thus sets forth only well-established principles.

Such as it is, the author gives his book to the public, asking them to judge its defects charitably, and accept whatever of truth it may contain, as the common heritage of mankind.

G. W. H.

ELLSWORTH, ME., March, 1883.

INTRODUCTION.

YOUNG men always have married: I suppose they always will. But if they will marry, then they ought to marry well, for an unfortunate marriage is one of the worst misfortunes which can befall any man. It were better for him to be chained to a lifeless corpse and cast into the sea, for in that case there would be an end to his misery at least, while to be unfortunately married is to live chained to a body of death. Young men may marry well just as certainly as they may make a success of business. But men do not often succeed in business without previous preparation and instruction. No more can they marry fortunately without preparation and instruction. If young men are to marry well, they must not be left to grope their way in darkness: they must be permitted to profit by the wisdom of past generations: they must be permitted to come at the facts established by human experience.

This little volume aims to set before young men, in convenient form, the most important of these facts, and so it is addressed more especially

to young men: it seeks to give information on the very questions which vitally concern young men. First, it points the way to a noble, pure, well-rounded, marriageable manhood. Next it shows how to find a well-qualified, congenial companion. Then it tells how to win her. And, last but not least, it shows how to live happily with her, and accomplish the great object of the marriage relation.

In other words, this book is designed to help young men through the dark places of their lives,—the places upon which the world has so long denied them light. But it is not, therefore, to be read in the dark. It contains nothing unworthy of the light of day. No young man need blush to show it to his mother. Well would it be if every mother had common sense enough to buy it and put it into the hands of her boys, and study it herself that she might instruct them in its truths. She could do nothing better to help them to lives of purity, virtue and happiness. Well would it be for the world of mankind, if both fathers and mothers would take pains to inform themselves upon the topics of which it treats, that they might instruct their boys and girls upon them. Why should parents remand the unfolding, knowledge-loving minds of their children to the shades of oblivion on these topics,—

topics which so nearly concern their temporal and eternal welfare? They will get information somewhere, and it is better that they drink it from the pure fountain of parental instruction, than the poisoned streams of human viciousness and crime.

For this reason, *this* is a book for parents to put into their homes and to be studied, so that they may digest its contents and instill its lessons into the minds of their children.

But young married people will find it especially to their advantage to read carefully these pages.

But, after all, why publish a "Marriage Guide"? Why not leave our young men to the light of nature and reason? As well might we ask, "Why establish public schools and tax ourselves for their support? Why found colleges and employ professors? Why have law schools and theological schools, and schools of medicine and business colleges?" "But these are matters of common interest; we need them to promote the welfare of society." So is marriage a matter of common interest. It is that which makes or mars our happiness for life.

Yet people do not want it considered as its importance demands: they ask that it be relegated to the shades of ignorance. It can hardly be that they look upon the subject as of very little importance, for we notice that they are very

anxious to marry and have their children to marry, and all in good season, too. It must be that they look upon the subject as indelicate, unfit to be talked over in a plain, common-sense practical way. But why indelicate? Society is certainly at fault here. If marriage is proper, then it is proper to discuss it. People ought to be able to discuss the right and wrong methods of courtship and the requisites of good husbands and wives in their homes before their children, with just as much freedom as they discuss the requisites of a successful business man, or the best methods of acquiring a liberal education.

As matters have been in the past, marriage is largely a matter of chance. Young people are left to select their associates by chance, court by chance, and marry by chance, without any better counsel than their own whims and the likes and dislikes of parents and friends. Of course their happiness has been a matter of chance, and in a majority of cases has turned out the rankest unhappiness. Does any one doubt it? Then let him go into the different families in any community and see something of the home life. Let him note the instances in which he finds husbands and wives happily married. He will be surprised to see how small a proportion these are of the whole number.

In 1878 the courts of Maine granted 437 divorces, the courts of New Hampshire 241, the courts of Vermont 197, the courts of Massachusetts 600, the courts of Rhode Island 196, and the courts of Connecticut 401, making a total of 2,072 divorces in New England alone, in one year, a larger per cent than France had in the darkest period of her "Revolution." What does it mean? Does it not plainly show that there is a vast amount of conjugal unhappiness in our country? Does it not show that our people are resorting to divorce legislation, to escape the consequences of unfortunate marriages?

People are beginning to clamor against such legislation, and well they may, for it is pernicious in its influence. But they ought to consider that such legislation is an outgrowth of the wretchedness brought about by ill-assorted matches. Were there not so many married unfortunates, longing to get away from their misfortunes, there would be no demand for such legislation. It is useless, therefore, to cry down divorce legislation, and fancy that we remove the evil. We only lop off the branches, while the root remains. The one thing which we ought to do, is to so instruct our children, our young men and women, that they may marry intelligently, choosing fitting companions with whom they can live in peace and

happiness. Do this, and there will be no need of divorce legislation. Do this, and divorce suits will cease to disgrace our communities; divorce laws will remain a dead letter in our statute books. Far wiser will this be than trying to stop divorce suits, while shutting our eyes to the state of affairs which leads to these suits.

To aid in such a work is the object of this little volume. Some may not need it; they may even fancy that human society does not need it. But observation will convince them of their error. They will be surprised if they examine to see how little the members of their own households know upon the subjects here treated. The people need instruction upon these very topics, and they are hungering for it too; they want it presented to them, not locked up in musty volumes upon the shelves of unused libraries; they ask that it shall be put in volumes so labeled that they may know when they find it, and then placed within their reach.

May the time speedily come when they shall find it, not only in stray volumes offered them here and there, but when they shall receive it from our schools and colleges just as they receive instruction in the different branches of science, and the various branches of industry! May the time come when the education of our young men and women

will not be considered complete without regular instruction in the principles underlying courtship and marriage! This could do them no harm; it would undoubtedly do them much good by helping them to go forward intelligently in this very important matter.



THE MARRIAGE GUIDE.

CHAPTER I.

“TO MARRY OR NOT TO MARRY.”

PEOPLE, almost without exception, are interested in the subject of marriage. Our most interesting topics of conversation are the love affairs of our neighbors and acquaintances. Our most popular books and periodicals are love-stories. Men and women, whether at home or abroad, on land or on sea, delight to spend their time either in reading or hearing how some gallant young man won the affections of a beautiful young lady, and how they persevered in spite of parental anger and other discouragements, until their dream of felicity was consummated in marriage. Even boys and girls go to bed at night, not to sleep, but to pore over the pages of sentimental love-stories. All this goes to prove that there is a chord within us which vibrates in sympathy with the tale of love. Of course there are those who tell us that they are proof against the tender passion, that they care nothing about matrimony. Some even de-

clare that they would not marry if they had the best of opportunity. Perhaps there are a few who really tell the truth when they make such an assertion, but they are certainly exceptions. The fact is, we have a natural longing for the conjugal relation. This longing will manifest itself in all but perverted lives. "*It is not good for man to be alone,*" was not only uttered at the beginning of the race, but man's nature was made to correspond with that utterance. It is no use to deny it; we have an interest in the subject of matrimony. We feel, all through and through, that marriage is the highest consummation of earthly bliss. It is not simply a feeling of curiosity prompting us to taste the sweets of the conjugal relation; it is a God-given longing for some one whom we can love and crown as the mistress of our affections, and from whom we can receive love in return. Why, it is just as natural for us to fall in love, as it is for water to run down the river's channel. Where is the young man who has not been in love while yet in his teens? Who has not sat in school, and looked over his book at the object of his affection, when he ought to have been studying his lesson, or spent his time writing her name on fly-leaves, or carving it on the smooth bark of trees? And this is nothing to be ashamed of; it is simple fidelity to the law of our nature, and it is

a shame that so many treat it as if unworthy of calm consideration.

Reader, I know you are interested in this subject. But, notwithstanding your feeling of interest, you hesitate, if you think as you ought, when you think of your marriage. You realize that marriage may be to you a great misfortune; you feel inclined to take up the bachelor's soliloquy :

“To marry, — or not to marry, — that is the question!

To marry; — to live in peace; —

Perchance in war; — ay, there's the rub;

For in the marriage state what ills may come,

When we have shuffled off our liberty,

Must give us pause.”

It is a grave step, — this marrying. You should weigh it well. It is a step which may either make or mar your fortune; which may either consummate the bright prospects of your life or blast them forever. Look at it as you may, it is a step which must go far toward making your life either a success or a failure. O if you only knew just how she would prove after marriage, what a relief it would be! But you do not and cannot. She may seem gentle and winning, — the very embodiment of loveliness, but, alas! these things may be only the adornment of an inside that is anything but lovely; they are things which may

be put on for the purpose of deceiving; and we have no means of testing, infallibly, what is beneath them. What if she should prove a heartless termagant, making your home a very hell on earth? And imagination paints you the victim of such a home, sitting meekly listening to her tongue, or caring for the babies, while she goes to the woman's rights convention; or sitting at the table, choking down sour, soggy bread and horrid coffee, without daring to hint that they are not perfectly splendid. The very thought maddens you, and you say within yourself: "Not yet, Mrs. Termagant; and I think I'll wait awhile, before running such risks." Or, if she should prove all right, there are other dangers. You know not how much you may have to bear from her relatives. Your mother-in-law may prove very officious. She may insist upon spending a great deal of time with her daughter, to see how she gets along. She may insist that you arrange the house so and so. She may think that you can go to the city, or to the entertainment, just as well as not, when you have other cherished plans. You know not, either, how many aunts and uncles and nephews and nieces and cousins may make it convenient to visit you, and share the hospitalities of your home. Or, if she should prove just what she seems, and relatives all thoughtful and help-

ful, you, yet, have to face other dangers, which may well make you hesitate. Suppose you *should* marry happily! And imagination takes the brush and paints a happy home, with gentle, loving wife, always ready to welcome you with a smile; bright, beautiful, obedient children, ready to climb upon your knees and imprint the childish kiss upon your cheek. But a dark shadow falls across that bright home. Business does not go well; your plans are thwarted, your enterprises end in disaster. She, whom you love better than your own life, and your helpless, innocent babes, have not the things which they need. Poverty and want stare you in the face. You could bear it if alone in the world; you could live on the coarsest of food, and in the meanest of hovels. But those darling, confiding children,—how can you bear to see them suffer! And *she*, whom you vowed to defend and keep in comfort, how can you bear to see *her* living on crusts, and turning and patching dresses which call up happier days of the past! And, you come back from such a sad reverie, glad in your soul that such a trial is not yet yours. But marriage may lead you to just such a lot; for, none are exempt from the sorrows of misfortune.

But you may marry and be prospered in all your undertakings. And again imagination plies

her busy hand, and paints a picture. This time it is a beautiful home, elegantly furnished, the abode of peace and happiness; loving wife, happy growing children. That home is yours. But, alas for earthly happiness! sickness enters and throws a shadow there. The household pet is no longer full of life, she no longer runs out to meet papa on his return from business. The color has faded from her cheek, and the luster from her eye. Spring comes, and the flowers, but they bring no color to those cheeks, no vigor to the emaciated form. Disease has marked her for his victim. You go to your daily toil, but your thoughts are with her. You know it must come, but how you dread to think of it—the day when that little form shall lie still in death! At length it is upon you. You mingle your tears with those of your wife, upon the little coffin lid, and lay the little form beneath the grassy mound. Then you start again on life's pilgrimage, sorely chastened, yet hopeful for the future. But now you notice that the color is fading from *her* cheek, whose life seems to blend with yours. Her step is losing its elasticity. You are filled with alarm. You think of it by night, and worry over it by day. You get medicine; but still she declines until you see her confined to her bed; at length she can speak only in broken whispers. You do all in your

power, but the inevitable day comes. You look upon her form still in death; you realize that you are again alone in the world. O the darkness of that hour! You ask why you were permitted to taste the sweets of conjugal love and happiness, only to have the cup snatched away and be left in wretchedness.

Such is the possible outcome of every married life. Truly, marriage, home, wife, children, put it into the power of disease and death to wound and lacerate our souls, and wring our hearts with grief. But is it better, therefore, not to marry,—not to have our heart's best affections called out? True, the bachelor runs no such risks. He loves no one, particularly, and no one loves him. His affections are not called forth; hence his heart cannot be crushed and torn. His home depends upon his own will and pleasure, very largely; he can change it at pleasure, and thus escape the misfortune of a mismatched seeker after conjugal felicity. But, after all, *it is better* far to marry, and take our chances.

1 Married life makes us stronger for our work.

We may boast of the strength of manhood, and speak disparagingly of women, but we cannot break down the witness of experience to the fact that the married man is stronger than the single—

is stronger in the great battle of life, and does often succeed where the single man fails. The fact is, that, notwithstanding man's boasted strength, he does not manifest his true nobility and power until he blends his strength with the soft gentle nature of woman. It is said by some that the most effective missile used in battering down the walls of a fort, is a shot pointed with lead; that the effect of the lead is to prevent its glancing or being crushed by its own momentum. Be this as it may, experience shows that man can succeed better in battering down life's difficulties when his own harsh nature is softened by the life of delicate woman. Though one would think that his rough, impulsive nature is just the thing to crush through the asperities of life, yet without the influence of woman he is often crushed and dispirited by the force of his own efforts.

We sometimes hear it said that married life cripples a man, holds him back from achieving the highest success, by reason of the added burden of domestic cares. Well, we must admit that married life brings cares which are unknown to the bachelor. He must provide for his home. Then he must spend some time with his wife and children. In case of sickness he must leave his work often, and sometimes this becomes a serious burden. But in spite of all, the advantages far out-

weigh the disadvantages, and rank him far above the bachelor in the chances for success.

2 Married life gives to manhood its greatest nobility.

One can tell an old bachelor almost as far as he can see him. He is marked always by extreme selfishness. On the cars he spreads himself out over a whole seat, and sometimes two. On the omnibus he deliberately puffs his cigar without regard to the comfort of others. In the hotel he requires about half-a-dozen chairs for his accommodation. Everywhere he snarls and snaps at everybody who is not ready to wait submissively upon his will and pleasure. But we could not reasonably expect him to be otherwise; for he cares for nobody, and feels that nobody cares for him. His whole life tends to make him selfish.

Married life, on the other hand, tends to render one unselfish, — mindful of the interests of others, — by giving him something and somebody to claim his attention. The suffering, the needy, and the sorrowing, do not appeal to him in vain. His heart can be touched by the simple tale of woe. As a consequence, married men are the world's greatest benefactors.

But in another particular its influence is marked. You have seen how the stallion arches

his neck and prances, when he meets one of the opposite sex. He tries to make his best display. It is so with man; it is not in a well-sexed, manly man not to put himself upon his best behavior in the presence of ladies. It has been noticed that those occupations which cut men off from the society of pure, noble women, are very corrupting. Sailors and miners are noted for their rudeness and immorality. Schools for boys are found to corrupt good manners, and render young men, in a measure, unfit for refined society. The cause is manifest: being away from the society of women, restraint is thrown off; word and deed degenerate into vulgarity and immorality, until at length the whole life is vitiated. The wise, perceiving this restraining influence of one sex upon the other, are establishing a system of co-education. This system brings the two sexes together, under proper restrictions, and thus, during the formative period of their lives, gives that refinement so essential to true manhood and womanhood. If this association of the sexes is so important in its influence upon young men and young women, how much more important is that relation which makes man the life-long companion of woman! We cannot overestimate its refining and ennobling influence; it is just what we all need. Do not, therefore, look upon mar-

riage as a matter of indifference. It is simply a question as to whether you will be a noble man, or a mean, selfish bachelor. Look at the life of President Garfield. His domestic life, his love for his wife and children, no doubt, went far toward molding him into the noble man that he was. And one thing is certain: his passionate attachment to, and interest in them, went far toward elevating him to the proud position which he occupies in the affections of the American people. No! domestic love does not degrade nor belittle. So far is this from being true, that the world of humanity votes the highest place to the man who has a wife and children to love, and who loves them with all his heart.

3 Married life is happier than single life.

We sometimes hear people boast of the liberty of single life. Single men often say: "When my hat is on, my house is covered; I can come and go as I please. How different the man with a family! He must work for his family; he must stay at home and look after their interests; he must listen to the squalling of babies, and the scolding of his wife, while I am my own master, and have all my time to myself." Yes, but mere freedom does not bring happiness. As the ship needs ballasting, and never glides over the blue

waters so beautifully as when freighted with a good cargo, so man needs care, and never glides over the waters of life's ocean so peacefully as when burdened with cares of a home, and a busy life. While single life is so free, it is very unsatisfactory. The single man feels that he cannot settle down to the work of life; he is dissatisfied and unhappy. The years drag slowly by. But, after he is married, he feels that he is fully entered upon life's work; he feels a dignity and self-importance which he never felt as a young man; he feels that he constitutes a part of society, that he has an object before him,—something to do, something to live for. We may say what we will,—a man is never so happy as when he feels that he is of some use to somebody. It is a satisfaction for him to feel that he has somebody looking to him for protection and support, and nothing so nerves his arm in the conflict with life's difficulties. He will fight then when he would otherwise yield, and will endure hardness with positive delight in their defence.

“To marry or not to marry,” just think of it! To be the possessor of a happy home, the proud defender of a wife and children, or a poor, selfish, despised, unsatisfied old bachelor! On the one hand, no one to love, no one to comfort you, no home, save in a hotel or boarding-house,—a

place destitute of love, and a home only while you have money to pay for it. Look on that picture and then on *this*: A home of which you are the acknowledged head; a home with a loving wife always ready to welcome you, and babies to climb upon your knees, put their arms about your neck and call you "*papa*"; a home lined and furnished with love; a home to which you can go from the perplexities of life, with the assurance of encouragement. Contrast such a home with the cold formal one in a hotel, and say which you prefer. I know which you will choose. May heaven smile propitiously upon your undertaking, and guide you to the place whence you may lead some Rebekah to just such a home.

CHAPTER II.

MAN'S DUTY TO WOMAN AND TO HIMSELF.

THE idea prevails extensively, no doubt, that woman's virtue is man's lawful prey,—that he has a perfect right to make woman the football of his lust whenever he can. And for this reason the guilty woman is always spurned by society, cast out as unworthy of the fellowship of the respectable, while her partner in guilt is often feasted and flattered by even the pure and virtuous. It may sound strange, therefore, in face of this fact, to assert that man is the proper guardian of woman's virtue. Yet this is the true idea of the relation of the sexes.

If there is any one virtue which you demand in the mother who bore you, it is fidelity to the marriage vow. How your cheek would crimson to hear that she were anything else than a pure, virtuous matron! Your sister, too, you watch over with jealous care. Woe to the man who should disgrace her and leave her to her hard fate. You would almost feel justified in spilling his life's blood for such a wrong done to you. And is it not true that you demand purity in the girl

of your choice? You would not, knowingly, marry a woman who has fallen a prey to the seducer. No! if ever you take a wife, you want to take her in the purity and innocence of maidenly virtue. Yet you deem it right for *you* to corrupt *other* men's sisters; you think it a light thing to stain, in your wantonness, those who are to become the wives and mothers of other men. You demand virtue, yet revel in its destruction! Oh, for shame! Is there not a contradiction in your life? Come, now—what right have you to ask other men to leave *your* sister, *your* wife, *your* mother unpolluted, while you make no secret of your intention to seduce theirs, if you can. Above all, what right have you to demand purity in your bride, if you are to give her a soul polluted with lust? O young man, the theory is at fault. Do not hold it; do not regard the God-given innocence of woman as a lawful prey for lust. Accept the true theory, viz.: that man is the *guardian* of woman's virtue. Resolve that, so far as you are concerned, woman shall be safe from temptation and defilement, that you will do all in your power to secure to every woman the possession of the purity and innocence of childhood, to be bestowed as a legacy upon him who shall claim her hand in marriage. Do this, and you may justly claim as much at the hand of her to whom

you shall plight your faith; otherwise you deserve no better fate than to marry a brazen-faced harlot, and walk through this world branded as a cuckold.

If you have never been the instrument of seducing an innocent girl (if you have you should repent in sackcloth and ashes), you have doubtless heard others tell of their triumphs. Perhaps they have boasted of it as though it were for their renown, and spoken of it as a pleasure. But I appeal to you,—was it a pleasure? You have spent an evening in the home of some virtuous family, perhaps many such evenings. You have talked and laughed, and played and sung with pure, virtuous, modest girls, in the presence of mother, father, brothers and sisters. Not a word was said, not a thing was done, of which any one need be ashamed. Now, if you have ever spent an hour with the impure, in guilty self-indulgence, just contrast such pleasure with that enjoyed among the pure and the virtuous. The one exalted you almost to heaven, the other dragged you down to the level of the beast, and gave you something of the delight which fiends experience in their work. No, be assured that guilty indulgence is not happiness. Especially is this true when it is done at the cost of maidenly virtue. Better far for the young man himself, and

for humanity, that he seek such pleasure, if he will indulge, among those who have, long ago, sold themselves to waste their womanly charms on those who only desire to gratify their evil passions. Such an one stands far above him who, not content with the wastes where sin already reigns, seeks to destroy the sanctuary of virtue by pitching the tent of lust within its hallowed precincts.

But some will say: "Oh! I believe in virtuous women; I would there were more of them. But this talk about man's being the guardian of woman's virtue is all nonsense. Let woman defend her own virtue; this is her work; man cannot guard it; beside, if that were necessary, it is not worth the guarding." Now, in answer to all this, it must be said that woman would take care of her virtue if men would let her alone. She naturally loves virtue; by choice she would always adhere to it. Just note woman's character. She never makes the first advances to man until she gets down among the outcasts. If man would keep his place, woman would keep hers. I have lived a third of a century; I have been in a third of the States of this Union; and I have yet to meet with the first woman in respectable circles who had the impudence to make improper advances. Says Prof. Fowler: "Let all human experience attest whether virgin purity is ever

first to proffer or solicit gratification. Testify, all you whose experience, virtuous or vicious, qualifies you to judge; before her affections have been called out, have you ever found her the enticer? Never! Produce a solitary case. A thousand cases would not criminate the sex, nor anything short of their constitutional wantonness, before having been thoroughly in love. Beside being the universal aggressor, he (man) is obliged, in nine hundred and ninety-nine cases in every thousand, to break her into the harness of passion, by dint of both stratagem and perseverance. True, when thus broken in, she often pays him in his own coin; but our inquiry relates to her natural bias. Proffer sexual pleasure first, if you dare, and she will both spurn it and despise you. Take liberties before you get her love, and you 'catch a Tartar.'" But some will say: "Why, then, does she not adhere to virtue?" Because it is her nature to yield to man's desires, and he asks her to sell her virtue. According to the order established in human society, she is dependent upon man; her interests are in his hand; she must do his bidding; and, when man wins her heart, it is just as natural for her to try to please him, as it is for her to love life. She sells her virtue, therefore, to purchase man's good will. If man would cease to demand this, woman would walk all the

days of her life in the path of virtue. We but speak the truth when we say that woman is literally at man's mercy. If he demands prostitution she has to obey; she cannot help herself. What is the lesson then?—that if we would have woman virtuous we must stop asking her to sacrifice her virtue. Above all we should set our faces like flint against the fiendish practice of working her ruin through her affections. Her nature gives us complete control over her life, after we have once won her heart. Shall we abuse this power? Shall we use it for her ruin? If so, let us cease, for shame, to talk about her duty to maintain her virtue.

It is common for man to boast of his strength, and to style woman the "weaker vessel." Why, then, does he not treat her as such? Why does he leave her to defend the purity and virtue of society without his help,—yea, worse still, with him arrayed against her. Just think of it! Weak woman is left to wage the conflict for virtue without sympathy or encouragement; and, as if this were a light thing, men who boast of their strength, besiege her, day after day, with smooth flattering tongues, and excite to the utmost the evil within her, in order to destroy her virtue, and then, if she yields, they call her weak, and spurn her from them. How many men could stand up

against such odds! It is a humiliating fact that, with all their boasted strength, they are rarely able to resist the solicitations of a wicked woman. Yet they boast of their strength, and talk of woman's weakness. Weak, do you call her? Blush, if there be an honest drop of blood in your veins, and one spot upon your cheek where that drop may speak! She has her own evil passions to contend against, while men, with all their boasted strength, hurl the whole weight of theirs upon her, and call her *weak*, because she cannot, in every case, bear up under the load. A traveler through Germany saw a peasant and his wife marching along the highway. The wife was carrying a large pack on her back; the peasant was walking along, smoking his pipe. When the sun got up pretty well in the heavens, and the air began to grow hot, that lazy peasant, with nothing to do but smoke and walk along, took off his coat and actually threw it on the already large burden which his wife was carrying. Not very gallant, you think, but fully as gallant as men who make woman bear the burden of her own weak nature, with theirs hurled on top of it. As one has said: "She has the devil within herself to fight, then all the devil there is in man, and the old big devil beside."

It is a fact that woman is largely in your power.

She was given to be yours. You may make her the slave of your lust. But, will you do it? Will you take advantage of her weakness? Will you despoil her because you can? If so, you will wrong humanity, and wrong yourself. Sad is the thought that there are young men who pride themselves on this chivalrous spirit, who yet make it their pastime to prey upon her whom nature has intrusted to their honor; and, what is worse, go off and brag about it, as if it were a noble thing. Men are generally inclined to pity and protect the helpless. Why so cruel to woman?

If nothing else will deter you from such wickedness, just think of the results of it. Think of the ruin which it works in the life of your victim. For a momentary gratification you rob a fellow creature of that which can never be restored,—her virgin innocence and purity; you send her out into the world a guilty thing, to bear that burden of disgrace to her dying day; yea, to bequeath it to her offspring, if indeed it do not cut her off from the privilege of offspring. She may marry; but he whom she marries will feel that you have despoiled her and wronged him. In many instances it leads her to take her own life. In other instances it drives her to a life of open shame. She says with herself: "I am robbed of my virtue; the world looks down on me; I cannot

hope to settle happily in life; I am now into sin; I might as well go further and reap what I can from it." Many of the outcasts of society were driven to that condition by the wiles of the seducer; they were virtuous, well-sexed, noble young women, and would have made the best of wives and mothers; but now they are lost; their lives are a curse and a snare. Then think of the harm done to society; father and mother, heart broken over the disgrace of their families, drag out a miserable existence and die of grief; brother and sister with bitter heart burnings, look upon everybody with suspicion; then society loses some of its brightest ornaments in the victims themselves; and oh, the awful work which these accomplish! They take vengeance seven-fold, whether they intend it or not,—not simply upon those who are responsible for their ruin, but upon society in general, by victimizing the thoughtless who come within their reach, thus spreading the reign of lust and poisoning the fountains of human life with loathsome disease. Who can fully estimate the awful harvest which society is thus compelled to reap? Nor does the seducer escape in his own person; he is not the same man; his nature is perverted through the influence of lust; should he escape the awful degradation and disease to which such a beginning usually leads,

he will not be in a condition to enjoy the privileges of married life; he will burn with unholy desire which, like the appetite for strong drink, will give him no rest, day or night; his life will be disgraced; he will have an unhappy home; and, what will pierce his soul with keenest pangs of sorrow, he will likely see his children falling a prey to evil passions and desires, bequeathed them by their father,—his daughters selling themselves to the seducer, his sons wrecking themselves on the rocks of lust. Surely, “the way of the transgressor is hard.”

That young man is truly fortunate who comes to his wedding day unpolluted by the crime of seduction. He has a right to demand that she to whom he plights his faith, shall bring him all the wealth of maidenly modesty and innocence. He alone is in a condition to fully enjoy the sweets of wedded love, for he alone has an unperverted sexual appetite. How sad that all young men do not strive to enter thus upon married life! If they only knew the things which make for their peace, they would do so. They would say, when tempted to unlawful indulgence, “No, I will not; I will try to come to my marriage day with an unpolluted soul, and an unperverted sexual appetite.”

Two courses, then, are open to you. On the

one hand you may become a libertine, reveling in the destruction of virtue. On the other hand you may become the defender of that virtue. I tell you no secret when I say that the gentle sex is largely at your mercy. Not that you can seduce every woman,—I hurl back that lie into the vile throats of those who thus slander the sex,—but you can find plenty whom you can ruin if you try. Will you do it? Will you, to whom God has given reason to guide you and enable you to govern your passions,—will you be more brutish than the beast “which wants discourse of reason?” No, it cannot be! You have too noble a nature,—too much of chivalry,—to prey thus upon the defenceless. Temptation, no doubt, will assail you; some may even goad you on to their ruin; but be too noble to take advantage of any such weak one; think of the awful results to you, to her, to society; just think that she is somebody’s darling daughter, somebody’s sister; that, if you yield to the temptation, you will cast a shadow over her whole life, and the lives of her friends. Be a Joseph! When wicked, weak women entice you to sin with them, say: “How can I do this great wickedness and sin against God!” Do this, and angels and men will say: “It is well spoken.” If every one would do so, your sister, whom you love, and whom you would rather see laid to rest

in the grave, than fall a prey to the seducer, would then be safe, *everybody's* sister would be safe, seduction would be a crime of the past, and you would feel that you could trust to the purity and innocence of every young lady you might chance to meet. Says Dr. Fowler: "Not only should man not tempt woman, but he should not sin with her, even if she tempt him. Every man is morally bound to be a Joseph; and those involuntarily will be, who cherish that exalted regard for the female sex God has implanted along with manhood." Well said! Young man, cherish in your soul a regard for woman amounting almost to veneration; look upon her as too holy a temple to be polluted by your lust; look upon the pure innocent girl as nearest the angelic order above; cherish no lustful desires toward her; let your every thought of her be so pure that you would not blush to declare it to your mother; associate your thoughts of sexual enjoyment with the undefiled marriage bed. Do this, and you cannot play the part of the seducer. Then make it the rule of your life to associate only with ladies in whose virtue you have confidence; go to those homes where the girls can gambol and frolic as innocently as the snow-flake gambols with the breeze; never so degrade yourself as to go into questionable company; never, oh never, go to the

brothel! shun it as you would shun death; it will either ruin you, through loathsome disease, or by turning you into the broad destructive road of unlawful indulgence. Next to this, shun the society of young men who habitually recount their adventures in seducing the weak, and running after the fallen; keep away from them if you would walk the path of virtue.

One thing more, and I would I could sound my words in the ears of every young man and lad, yea, of every parent in our land, *banish from your life the unhallowed pleasures of SELF ABUSE.* Oh, the wide prevalence of this sin! Many young men who would scorn to seduce the pure and the innocent, or associate with the fallen, for the purpose of gratifying sexual passion, — very many such, — give themselves over to the *damning* practice of finding such gratification with themselves; they look upon this as legitimate and harmless; but it is tenfold worse for them than unlawful cohabitation; it ends, if practiced to any great extent, in *wrecking both mind and body*; many a promising well-sexed young man, lies rotting in a premature grave as the effect of it; many such are now inmates of hospitals for the insane; others are dragging out a miserable existence in society, incapable of becoming fathers, or, worse still, bequeathing the heavy penalties of

their folly to their children, in the form of physical and mental disease. Young man, leave off so ruinous a habit. But, you may ask, "What then? Indulge unlawfully with the opposite sex?" Not at all; it is not for your good; all sexual indulgence is injurious until you reach full manhood; you will be stronger, healthier both physically and mentally, if you deny yourself till married; restrain, therefore, your sexual appetite until you can indulge in the way which God has appointed; that is the only safe way.

I cannot better enforce the leading thought of this chapter than by a quotation from Dr. Fowler's condemnation of the crime of seduction. "Blasted be the fiend in human shape who does this wicked deed. Hurlled, ay, even *hunted* from society; scorned by man, and spurned by woman; uncheered by one ray of love. The plagues of Egypt be upon him, with the mark of Cain and the blasts of Sirocco. Compared with this crime, murder is innocence. Even hanging forever would be too good for him. . . . Indians should be paid to torture him in this life, and the prince of satanic torturers in the next. Confidence men, robbers, swindlers, even murderers, are nowhere in comparison. Of all human villainy this is by far the most villainous. He spoils a darling girl, — her father's idol, her mother's pet, and

relatives' pride,—and, but for his own arts, some other man's excellent wife and mother.
Just think what you have done!—you, a man, have ruined a young innocent woman, whereas all males are the natural protectors, not ruinors, of females; but for you she would have remained healthy, yet you have infused into her life blood the worst virus known to man; you have hopelessly disgraced her, and all her relatives through her; think how pure and happy she was, and would have always remained and rendered those around her, but how inexpressibly miserable you have rendered her; all her former friends disown her; her strong social nature yearns for society only to be tortured by all her old associates taunting, instead of loving her; all worth knowing discard her; you have made her a lonely outcast.

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But even all this is not the worst: she could have born poverty, neglect, odium, loneliness, grief, desolation and all, but that you **BROKE HER HEART; SHE LOVED** you; you charmed her as venomous serpents do harmless, beautiful birds. Poor victim! She thought the sun rose and set in you; she doted on, trusted, idolized you, and therefore yielded.”*

* Fowler's "Sexual Science."

CHAPTER III.

WHEN TO MARRY.

SOME would say, "Marry whenever you get ready, and find a good opportunity." This sounds very well, but there is something wrong about it after all. It seems to imply that marriage should be simply a matter of chance. We should utterly repudiate any such idea, for, marriage should be a matter of business, carried out on business principles. This being the case, we can truly say that there is a *time* to marry and a time to refrain from marrying. True, you cannot marry until you find an opportunity, and should not marry until you get ready. But what I want to impress upon your minds is, that there is a time when you should have yourself in readiness, and should seek, diligently, for an opportunity. No doubt you know what it is to be in love. As we have already said, it is common for the boy to fall in love; and oh, how he does love! At that tender age *she* is his idol whom he worships by day, and adores by night; he is supremely happy when permitted to be near her; he takes every opportunity to bestow little favors upon her; he loves

her to the verge of distraction ; he could sit and listen for hours to the mere repetition of her name ; he experiences all the feelings of jealousy, disappointment and the like, more keenly, perhaps, than he ever can again ; his is the very poetry of love ; he loves with all his soul. But this boyish love, though intense, is generally short lived. Sometimes, however, it runs on toward the age of manhood. Most frequently it finds some new object to call it forth when one has been given up ; and, it is no uncommon thing for boys to feel, when well under its influence, that they would marry if they only had the privilege. Indeed, some feel, when about the mellow age of sixteen or seventeen, that they cannot possibly wait until they are twenty-one,—that they shall die if they cannot, before that time, take as their own, the one who has so completely won their affection. In many instances, where circumstances favor, boys do marry. It is not a rare thing in this country to see grooms of twenty, and even eighteen, leading to Hymen's altar, brides still more youthful. On the other hand we see men with gray hairs, and furrowed cheeks, standing for the first time at the altar. Such facts, no doubt, tend to give the impression that it makes but little difference when we marry. But it does make a great difference : there is, as we think we

can demonstrate, an age before which a young man should not think of marrying; and, an age beyond which he should resolve not to remain single if he can help it.

But, suppose that a young man has strong passions which will not brook control, that with him it is simply a question of marrying while young and immature, or living incontinently, or, worse still, falling into the habit of self-abuse. *He should command his passion; he can if he will;* if he will not, he is not worthy of the name of man. We cannot expect the beast to restrain himself. But man, who has reason, whom God has made so superior to the beast, should be master of himself. He should scorn to say that he cannot control his passions. Let young men remember that they are not placed here simply to find the beastly pleasure of self-indulgence. That is not the object of life, and should not be the object of marriage. The object of marriage is, and should be, to find a congenial spirit with whom we can live in happiness, and raise up a noble family. Let a young man set this before him as the object of married life, laying aside that hurtful idea that marriage is a *mere contrivance for the gratification of passion in a legitimate way*, and he will see that he has something to do to fit himself properly for the responsibilities of the

married state. Then let him busy himself with that work, at the same time keeping his soul free from polluting thoughts, and avoiding evil companions, as enjoined in the preceding chapter, and he will not find any very great trouble in leading a pure, continent life. Of course, if young men want to love the girls, and have their favorites among them, let them do so, provided they do not let these things hinder them. As already intimated, it is well to have boys and girls associated together. Parents who are wise, will bring them together in their homes, to talk and play, and have a good time, under proper parental supervision. How much better this, than to let them run the streets together. But we would have all young people know,—we would have it impressed upon their minds by parents and friends,—that their first work *is* NOT *loving and billing and cooing and marrying*, but *making MEN and WOMEN of themselves*.

There is a work for every young man to do, which belongs to his boyhood and single life, and which cannot be put off to any other period; *it must be done then, or left undone*. We come into this world weak and helpless; we have to grow up from childhood to manhood; not only this, but we come into the world knowing nothing, and with everything to learn; we must go to school

and learn to read and write and cipher; we must study geography and algebra and geometry, and a host of other things, to develop our minds and make us strong men. Then we must prepare ourselves for our life's work: we must learn to wield the hammer, and shove the plane, and cast up accounts; we must study law and medicine and theology,—all this before we are ready for the work of life,—and this must be done before we marry, or, in ninety-nine cases out of a hundred, go undone. It certainly is true, that not one in a hundred of those who fail to do this work properly before marriage, have the courage to undertake it after they have a family depending upon them. This, then, must be the work of your young manhood. Just think of it, think how important it is! If you neglect it, you will be compelled to work at a disadvantage all through life. Resolve that you will not neglect it; set about it before encumbering yourself with serious love affairs. You may find difficulty in the way of this work; you may be poor, and may think that you cannot go forward; but try it; resolve at least, to go as far as you can. Undertake to do thoroughly this work of preparation, and I have no fears that you will marry too young; you will feel that you cannot marry; the only danger will be that you will put it too far into the future.

Let a young man get his soul full of an earnest zeal to qualify himself well for the work of his life, and he is not apt to be troubled, seriously, with premature love affairs, nor with unruly passions. This is the best possible antidote for the follies of youth,—to so occupy the energies in some useful work that there will be nothing to give to folly.

No young man, with the privilege of education before him, should ever think of dropping his studies, and quitting school, in order to marry. He will never regret it but once, and that will be all his life long. Some do so, with the fond hope that they can go on just as well afterward. But, somehow, they almost invariably find something else to do, and their studies remain unfinished, and they are compelled to go through life feeling that they have thrown away a golden opportunity.

We have said that there is an age at which a young man should marry. What is it? We do not claim to lay down an iron rule, to be followed in every case, for circumstances alter cases. We make this the general rule: No young man should think of marrying until he has given himself the best possible preparation for his life's work. This is deduced from what has been already said. But this is not sufficiently definite; hence we add: No young man should marry until

he has reached his full physical and intellectual development. The age at which men reach this full development is from twenty-three to twenty-seven years. We say, therefore, on the authority of all the best writers upon this subject, that a young man ought not to marry under twenty-three, and will do better to wait until twenty-six or twenty-seven. Of the proper age of his wife, we shall speak further on.

If a young man marry, between eighteen and twenty-two, his tastes are undeveloped. He may be captivated, at eighteen, with a girl who would not please him at all at twenty-four. But one who pleases him at twenty-four, will most likely please him the rest of his life. Now, suppose he marry the girl who pleases him at eighteen. She is a boy's wife. He continues to develop; she remains about the same. He becomes dissatisfied, feels that she is not the wife which he would choose, were he permitted to choose again. But, what can he do? Get a divorce? That would likely ruin her whom he has vowed to love and protect; it would disgrace him and the children she has borne him. So he must live with her. Many such cases there are, and we cannot expect them to result in happiness. How much better, therefore, for the young man to wait until fully developed!

His judgment, also, is then more mature, and he is capable of choosing more discreetly. Many marriages are ill assorted; young men choose women of incompatible tastes and inclinations. A young man loving neatness, marries a sloven; a young man of literary tastes, marries a woman who cares only to gratify a spirit of vanity; a young man of positive religious convictions, marries a skeptic, or one of contrary sentiments. Now, if he thought at all, he would see that such discrepancies will lead to trouble; but he does not think; he takes the chances which he would not be so apt to do, if more mature in judgment.

Further, at the age specified, a young man is generally more prepossessing than in his boyhood; he will be able to make a much better bargain than at eighteen or twenty. Women generally take a man at what he is, not at what he hopes to be. Some men appear especially green and awkward at eighteen, or even twenty-one. Women slight and ridicule them; but, at twenty-four, they are manly and attractive, and the same women look up to them as something of a prize. A well developed manly man will win one fully up to his level, while the boy must marry a boy's wife, and live with her after he grows up to full manhood. Especially should a man who is preparing for a profession, wait until he has entered,

or at least is ready to enter, upon it. The practicing lawyer or physician, or the pastor, can marry into families that would have spurned his suit while only preparing for his work. These professions are at a premium in society, and the young man who is wise, will wait until he commands that premium in the matrimonial market. Why should he not? Why should he take anything he can get as a school boy, when, by waiting, he can win whomsoever he may choose? Though the advantage is not equally great in other occupations, yet a man always does better, and wins the woman who is, and will always be nearest his equal, by waiting until he is a man, and ready to enter upon life's work. Be assured that there is nothing lost by waiting.

But a young man ought to be married by twenty-eight or thirty, at the outside. If he be a true man, and one trying to make the most of life, he cannot afford to put it off any further. He may become a specialist, and feel that he must press his studies; he may fear that a wife would hinder him. But such an idea is absurd. If he selects a wife to suit him, one of proper age, one who is interested in his work, one of good sense, one who loves him, he can not suffer detriment; he will find her a help to him; her counsel will guide him through perplexity; her words will

encourage him in the hour of disappointment and difficulty. But, many young men fear that they cannot properly support a wife and family unless they have a handsome property. Of course there are women who need a millionaire to support them. But a young man who is dependent upon his daily earnings does not need such a wife; one who can content herself in a neat cottage, with modest furniture, is good enough for him. A woman of good common sense will be content to share such a lot with a promising young man,—at least until by her help he can afford something better. No, it is a mistake for a young man to think that he must wait until he has a fortune. The true woman will take him because he is a man, not because he has money, and will help him to get money.

The young man ought to marry by thirty, at the furthest; because, if he defers it longer, he begins to take on the habits of the disagreeable old bachelor; his nature begins to assume a fixedness and rigidity which will not permit it to blend with another. There is one thing which a man should not expect in a wife: he should not expect to find her like a piece of putty, ready to be fashioned just to his liking; she will have some opinions of her own, some likes and dislikes, and whims, perchance; and she will dare to stand up

for them ; indeed, she would not be worthy of the name of woman, were it otherwise. He must expect, therefore, to regard these, adapt himself to them, and conform partially, at least, to her requirements. The happiness of married life depends, very largely, upon the power of husband and wife to adapt themselves to each other's peculiarities. But after age has rendered a man fixed in his habits of thought and action,—as usually becomes more and more the case with advancing years,—it is almost impossible for him to be happily mated ; he will break before he will bend. While, therefore, you should hasten slowly in this matter of marrying, we would say, be mated as soon after twenty-four as is convenient in your circumstances ; then marry by twenty-eight if possible.

But there are young men who are always too young to marry. Does this sound harsh ? It is the truth. The indolent young man, who goes to school, but not to learn, who never tries to finish his education, and prepare himself for a useful life ; the young man who has no trade, save that of wandering about the streets, or loafing on the corners, and in stores, or smoking an old pipe, and swearing, who never thinks of turning an honest penny, but boards on his father, or tries to live by his wits,—such a young man is never old

enough to marry, — at least until he reforms. No young man is fit to marry until he is ready with skilled hands and brain to command a comfortable support for a family. No young man who is too shiftless to dress decently, or who is content to live in a filthy garret, or cellar, or cabin, ought to have the audacity to ask a woman to marry him. There is no excuse, in this country, for an able bodied young man who does not do better than that; no matter how humble his origin, he can do better, if he will; until he is willing to try, at least, he should not have the effrontery to ask any woman to share his lot in life. But more of this further on.

CHAPTER IV.

THE FIRST STEP IN RIGHT COURTSHIP.

COURTSHIP, properly, has but one object, viz., marriage; for it is nothing more nor less than love-making, and, no young man has a right to proffer his love to a young lady, nor ask hers in return, except with the intention of making her his wife. This leads to two general observations:

1 Boys and girls ought never to court. We do not mean by this that boys and girls should not associate together. On the contrary, we would have them mingle freely together; we would have them attend the same schools, study the same branches, and recite to the same teachers, when practicable; we would have them together in the homes of their parents; for, it can be clearly demonstrated that the one sex serves as a check upon the other, and tends to mutual refinement. We do not object to their keeping company together, under proper parental supervision; but, we would not have the boys single out their girls, and give exclusive attention to them, or keep company together, week after week; this is an evil which is to be deplored;

parents who wink at it, or sanction it, will live to regret it; boys who do so will find it a hindrance to that preparation for life of which we have already spoken; and further, they will find it the stepping-stone to matrimonial wretchedness. The age at which young men should marry has been set forth in the preceding chapter. The strong reason there given for waiting is, that it enables the young man to bring to his aid a mature judgment, a life trained to industry, and the weight of a fully-developed manhood. But, if he court in boyhood,—bestow his affections upon a girl and receive hers in return, pledge his faith to her, and keep sacred that pledge,—he falls into the very evil from which we sought to deliver him. He may wait until twenty-four; yea, he may wait until his locks turn to gray, yet if he marry on the strength of that engagement, he just as certainly violates the rule laid down. The choice is the main part of the evil against which we contend; the marriage a mere attendant circumstance.

2 Courting ought never to be done except with a view to marriage. Many court as a kind of pastime. Boys and girls court without meaning to fall in love, but it is an evil; it has to do with the most sacred part of human nature, and cannot be triflingly done without injury; it leads

to trifling and flirtation; in most cases it leads to disappointment, if not worse than disappointment. If a young man single-out a young lady, take her to entertainments, make her presents, spend evening after evening in her company, and play the agreeable in general, he may expect that she will fall in love with him, if she have any regard for him at all. He may say: "I did not ask her for her love; I am not to blame;" but, does he tell the truth? What is courtship but asking for love, and, do not actions speak louder than words? Therefore, a young man ought never to court for pastime; he who does so wrongs her whom he courts. "How awful to draw out the affections of a girl only to blast them! For a young man to torture a young woman as much as any man must, who has called out her love only to blast it, is cold-blooded cruelty."

But, suppose a young man has waited till the proper age,—till fully matured and ready to enter upon his life's work. He is all ready to start out in search of a wife. How shall he begin? Old Custom would say: "Let him start out courting; let him keep company with this girl and that and the other; let him pass around among all the young ladies of his acquaintance, until he finds the one whom he loves best; that is the one; let him marry her." That is the beginning and the

end of it." That is to say, he must go and "stay with" a young lady an evening or two, to see how well he loves her; then on to the next, and spend an evening or two with her for the same purpose, and so on; and all this in order to find the girl who will make him the best wife. It is meant, perhaps, that he should hug and kiss each one, and thus taste them, so as to make sure of the one who is sweetest. That is what we may call matrimonial "sampling." It is the method much in vogue in this work of marrying. Some young men spend months, and even years, at it, courting every young lady who will consent to receive their attentions. We enter an earnest protest against any such method. Every one will agree that a young man should choose his wife intelligently; in other words, reason should lead the affections, not affections, the reason. But now, suppose a young man starts out "sampling,"— he courts first one then another, without reference to their qualifications. At length he finds one to whom he feels drawn by an irresistible impulse; he knows not why. It is not because she has the qualifications which he would demand in a wife, for she is not as smart, nor as skillful, nor as amiable, and, perhaps, not as handsome, as others whom he knows; in fact, he admits that she does not know how to keep house, that she is not

pretty, that she does not appear to good advantage in society (such admissions have been made by young men in talking of their intended); "but then," he says, "she is the one I love; I love her better than any one else; and, who am I, that I should try to resist the course of true love? What can I do but marry her?" Sure enough, what can he? He cannot tell why he should choose her in preference to any other; he cannot give a single reason except this, that he loves her better than anybody else. Now, what has reason to do with such a choice? It is in opposition to every dictate of reason; it is the result of a blind impulse. Yet it is to be feared that a large part of our young men choose partners for life in just such a way. In the name of reason and common sense we protest against such folly.

But where is the mistake? Now, far be it from us to try to teach you to trifle with, and try to stifle, your love. We believe you should obey it as your sure guide in this important matter of marriage. But it should be an intelligent love, able to give a reason for choosing one in preference to others. The mistake of this "sampling" is in this: falling in love before canvassing the qualifications. It is an old saying that "love is blind," and how true it is! Let a young man once fall thoroughly in love with a

young lady, and he passes over her short-comings, and magnifies her every excellence; or, if she have no redeeming quality at all, he will yet take her against the pleading of friends and the protest of his better judgment. The right way is to canvass the qualifications before falling in love. This is the only way in which a choice can be made intelligently.

Therefore, when a young man reaches the proper age, he should take a calm survey of the situation; he should decide, as nearly as possible, what kind of a woman he wants for a wife, what qualities will best fit a woman to be the mistress of his affections, and the light and joy of his home. Then he should start out and search until he finds the one who most nearly fills this measure. Having found her, let him go to work to win her. If she refuse, let him do the next best thing,— go in search of another, without wasting any time in vain lamentations. Let him persevere until he finds and wins the best wife within his reach. He should never think of making love, until he finds one who consents to receive him as a suitor.

You may call this a cold, formal way of love-making; indeed, it may seem like taking all the poetry and romance out of courtship; but, nevertheless, it is the only right way; the old method is always getting young people into trouble. A

young man courts a young lady in a kind of haphazard way, without knowing whether she cares anything more about him than to have a good time. He does not ask her any questions, because he fears that he may not find that mysterious drawing toward her which he thinks he must feel toward the right one; but by-and-by he gets in earnest; yet she does not seem to properly reciprocate his affection; he redoubles his diligence; he takes her to costly entertainments; he buys her costly presents; he importunes her love in honorable fashion; but all in vain; he finds himself cast off at last; then he realizes that he has only been wasting his sweetness on the desert air. Say what he will, it is a sad hour. Many a young man has received a wound in that way, from which he never recovered. Or, again, a young man courts a good, confiding girl. In a short time she becomes passionately attached to him; but, somehow, he does not feel drawn to her; he finds others whom he loves better; at last he tells her that he must break off his courtship; she is disappointed; in many instances her heart is almost broken; she feels that he has wronged her. Oh, how many heart-aches, how many bitter tears of disappointment have been caused, aye, how many young women, and young men too, have been left deso-

late, blasted, ruined, by just such courting as this ! And, must it go on? No, there is a better way ! Choose out the woman for your wife ; ask her consent ; that once obtained, center your affection upon her, without reserve, and win her to you. In this way you will avoid the melancholy scene of broken hearted fair ones strewn along the pathway of your courtship, and, at the same time, the keen disappointment of unrequited love.

But you may choose to go on just as others have done before you, courting all the girls around you, until you feel instinctively drawn to some particular one, and then marry her. But why throw aside reason thus? You would not think of investing your money in business, in obedience to impulse ; you would examine the business to see if it gave promise of success ; you would weigh the difficulties. Why not do the same thing in matrimony? Certainly no business so nearly concerns your success and happiness ; none should be studied more intelligently ; here is your great danger ; it is the way of the world ; you are apt to fall in line. But why follow on in the pathway which has led to so much misery? If marriage is ever to be anything else than a leap into the dark, young men must learn to act intelligently ; they must learn to do what we have

pointed out,—wait till a proper age, then make an intelligent choice of the woman they need, and, afterward, court and marry her.

Of course some will stand up and tell us that such a thing cannot be done, that a young man cannot command his affections, but must let love have its way. If this were true, then were the condition of humanity deplorable indeed. There would be no hope of lessening the amount of married wretchedness in the world. But it is not true. Yet we are cited to the example of silly boys and girls who loved unworthy ones, and found themselves unable to give them up. But these are not representative cases. These fell in love first. Then, while friends exhorted and scolded and persuaded, and they thought they were trying to wean their affection, they associated with the loved ones all the time, or wrote and received loving epistles, and thus fed, continually, the flame. Of course they could not love anybody else; nobody could, under such circumstances, any more than one could plant corn on a buzz-saw. But a young man may withhold his affections from an unworthy object, and bestow them upon one whom his reason pronounces to be most worthy of them; for, when the mind sets an object before us as lovable, and we are fully convinced that it is best for us to love it, the affec-

tions will settle upon it, unless they are either pre-occupied or repulsed.

We are not advancing here a "Utopian" theory, which it is good to hold, but impossible to put into practice ; we are giving counsel which may be followed by any young man of common sense and good pluck ; and, whatever others may say about the impossibility of commanding the affections from unworthy objects, and fixing them upon a worthy one, we say it can and ought to be done. You know men who have lost their wives : before marriage they would have taken a solemn oath that they could not love anybody else ; but, after their wives were dead awhile, strange to say, those same men fell deeply in love, and married again. Or, you have seen a young man fall deeply in love, but, somehow, the intended marriage was broken off. In a short time he found another whom he loved just as dearly. True, some never do love again, when death robs them of a loved companion, or a betrothed one, but the instances are rare. Such examples go to prove that the difficulty is not in fixing the affections upon a desirable object, but in commanding them from an unworthy one. When a man's wife is dead, and he has given her up, he soon falls in love with another ; the exceptions are only when the dead one is cherished as if alive ; and hence no oppor-

tunity is given to love another. This all goes to show that a young man may, if he will, command his affections from one object to another, when once he makes up his mind to give up the unworthy for the worthy. There is no reason, therefore, why a young man may not command his affections, weigh coolly the qualifications of his young lady acquaintances, pass by the unworthy, fall deeply in love with, and marry, the one best qualified to be his wife. This is a glorious privilege, and worth trying by every young man who wishes to make life a success.

But you may be engaged to one whom you chose in boyhood, or to whom blind impulse has drawn you; do not set her aside unceremoniously; she may be just the right one; for some such matches are fortunate; else there would be very few happy homes in the world. Take as accurate a survey of her qualifications, as is possible with eyes dazed by love. If your better judgment tells you that she is not the woman to make you happy, — if she have faults which you cannot bear with, and a disposition which would clash with yours, — if her tastes and her beliefs be contrary, — in short, if, after a careful study of the ensuing chapter (V), you are fully convinced that you have made a mistake, then break the engagement. We do not give such advice without

weighing the consequences. It may wound the soul of a confiding girl; it may almost break her heart. It pains us to give it. But it is given for her good as well as for yours. For consider: if she be not qualified to become your wife, she could not make you happy, nor you her. You would thus bring upon you both a life-long misery. That would be a greater wrong. Better, of course, that you had never made any such engagement; but you did it ignorantly; the best thing now is, to break it. You cannot? Of course you cannot, if you keep on courting. Some young people court every evening out of the week, or exchange red-hot love letters almost every day, and then stand up and say that they cannot break off their love. A poor way to break off love, certainly! But, it can be done. Do not whine and say you cannot. If your girl were to die, you would probably love another as deeply, within a year. You can do it without her dying, provided, you make up your mind to do it, and then quit courting her. It may cost you days of suffering; but better that, than a whole life of misery; and, when you make up your mind, do it; tell your girl, and never be guilty of courting her again. To tell her that you must give her up, and then go with her again, awakens new hope in her, tortures her. Do not be guilty of such

cruelty. It is like pulling a tooth a little at a time, or cutting an arm off by cutting a little every day. When fully persuaded that you must do it, do it at a blow, as gently as possible of course, but yet speedily and entirely, the more speedily, the more kindly for her who has to bear it.

But sometimes a young man simply tires of his girl, and concludes to put her off for another,—not because he finds her unfit to be his wife, nor yet because he finds another immeasurably her superior, but because he is longing for some new conquest, or finds another to whom he feels instinctively drawn. He concludes to break off his engagement; he does not obey reason, but Satan; he is guilty of a crime. Never break an engagement; never disappoint a confiding girl unless fully convinced that you would do her a greater wrong to marry her; never do so, unless you see that she is not qualified to make you a good wife, and that you can find another who can make you happy. It is a fearful thing to disappoint a loving, confiding woman.

But in this, as in everything else, “be sure you are right and then go ahead.” Never open your head about such a thing until fully convinced that it must be done, and that you are going to do it. It may be an engagement formed away back in

childhood, and all the dearer because of its age and romantic character; it may be the pet scheme of parents and friends, especially of a fond doting mother; they may persuade and exhort, and give reasons; but you have your own happiness to secure; listen kindly, but keep the great end in view, — happiness; for this, brave anything, — taunts, jeers, threats, and even lawsuits. You can afford to bear anything rather than be driven to a step which will blight all your hopes for the future.

CHAPTER V.

HOW TO FIND THE RIGHT ONE.

THE young man has an incalculable advantage over the young woman in the matter of choosing; for she must sit and wait for the right one to come and offer himself, whereas he has the privilege of going in search of the right one until he find her. If one refuse, he can go and try another, and another, until he find one who will accept him. He is not haunted so much by that grim spectre, "the last chance." Go, therefore, when the proper time comes, and search out some one to bless your life. Do not sit waiting for "something to turn up." The right kind of women will not thrust themselves upon you, neither will they advertise themselves to the world; but, like the precious metals, or the costly gems, they lie concealed, and if you would find and win them you must search for them. Bear this in mind: the best women hold themselves at too high a price to be picked up on street corners, and in dance-halls and theaters. If you would find them you must muster up courage to go into homes of refinement and other places where modesty and

reserve will compel you to walk very circumspectly in your quest of love. But "screw your courage to the sticking place, and you'll not fail." Be assured that the prize thus won will reward the pains.

By way of general observation we would say :

1 Take as wide a survey of the world as possible before you select the prize. You will look upon the little cataract near which you were born, or possibly the brook dashing over the dam, as a wonderful thing until you look upon Niagara. You should, by no means, despise the young women who have grown up with you ; but do not fancy that they constitute the whole of humanity ; look into other circles ; see all you can of what the world contains. Many a man has married a poor wife simply because she was the best of all his circle of acquaintances, when, by looking a little further, he might have had the wife he needed. So we say, go out from home. In this day of easy travel, the young man who is too faint-hearted to get out of sight of the smoke of his father's chimney, deserves nothing better than to be bound to a ninny.

2 Observe carefully the wives of others ; mark those who have happy, well-ordered homes, whose husbands like to be at home, and seem to enjoy themselves with their wives and children ; note

well their characteristics ; see, if you can, what it is that makes them good wives ; then search out one who has those qualities, or as many of them as possible, and win her if you can.

3 Avail yourself of the experience of others. Do not think that your parents and friends are intruding if they offer advice and tell you that your choice is not the best one. Of course they are not always right. But if they oppose your courtship, and try to persuade you to break it off, you would do well to consider what they have to say, for they have seen more of the world than you, and in nine cases out of ten their predictions will come true. Parents do not often oppose their children's matrimonial plans from a mere feeling of perverseness, but because they see dangers ahead. Therefore, consider well their objections, and consult as widely as you can the opinions of others outside the home circle, — not of professional match-makers, not of those who have an ax to grind, — but of sober thinking, disinterested people. They will see failings which you cannot see, and point out excellences of which you had not dreamed ; their judgment will be worth much to you ; but in all this, exercise due caution and moderation, lest you make yourself ridiculous ; there is a time and a place for such conversation ; let it be as private as possible.

4 Avoid everything like matches of expediency. Somebody will try to persuade you to marry such and such a young lady, in order to unite your fortunes or your farms, or to marry such another young lady, in order to get her property for starting in business, or to choose such another, because of the high standing of her family. Now wealth and position are important considerations, but they are not the most important. In this country especially, where wealth and social rank are so unstable, — where the lowest of one generation may be the highest of the next, — we can afford to ignore these things, to a great extent. Of course if you can marry the wife you need, and get a good round fortune thrown in, it is not to be despised; but beware of marrying the money and getting the woman thrown in. Such a match is apt to prove very unfortunate in the end. In other words, never make wealth and social standing the prime requisites; put them secondary to personal fitness.

5 Beware of following whims in the selection of a wife. You may admire a pretty face; but do not take that if there be little brains back of it. You may admire a slender waist; but that will prove a poor prize if it has no heart within it. You may admire a delicate white hand; but what is that worth, if it have no skill to minister to your

comfort? Do not marry a woman simply because she may have a splendid voice, or may play well on the piano, or may talk well and pray well. These are all well enough in their place; but you ought never to forget that you want a wife,—a woman who can love you and sympathize with you, and make home pleasant and inviting, who can share life's joys with you and help you bear its burdens. Choose a woman because she is a woman, not because of some fancy touch which can be of no possible advantage to you in the conflicts of life.

So much by way of general observation! Now we proceed to call your attention to two things which should be ever kept in view in the selection of a wife: First, your own welfare; second, the welfare of your offspring.

In regard to the importance of the first, nothing need be said; everybody will agree that it ought never to be overlooked. But in regard to the second there may be some difference of opinion; hence a few preliminary remarks will not be out of place. Many, perhaps, look upon it as too indelicate to be considered by a high-minded young man in canvassing the merits of a beautiful, modest young lady. They think that such a proceeding savors too much of coarseness and lust. With all due respect to their modesty, we would

ask: What is the great object of the union of a man and woman in marriage? The command to the original pair was, "Multiply and replenish the earth." And is not that still the object? To consider it as anything else is to make marriage only a legal device for the gratification of lust. We must admit, therefore, that the one great object of marriage is the generation of children. This matter of offspring, then, cannot reasonably be looked upon as indelicate, but one in every way worthy of consideration, upon which young men, and young women too, ought to be able to think and talk without any feeling of shame. Why, it really concerns their happiness; good, healthy offspring, properly endowed, go far toward rendering conjugal life happy. Moreover, it is the duty of our young men and women to try to bring into the world boys and girls well endowed, and capable of being developed into princely men and women. Men take a great deal of pains in raising horses and cattle. They bring together those capable of producing the best offspring. When one lacks some desirable quality, they cross it with one which possesses that quality. Why should men, who stand at the head of creation, and who are capable of infinite improvement, disregard in the selection of wives the principles practiced in improving their live-stock? Why should men with

good mental endowment, good physique, good lungs and sound in every part, marry poor, sickly, weak-minded, consumptive, scrofulous women, and bring into the world families of children doomed either to sink into premature graves or drag out a sickly, whining existence? It is in violation of every principle of reason and common sense. It is more; it is a sin against God, in whose image we were made, and a sin against our race. What folly to talk about a mysterious providence taking such children away prematurely! It is the duty of young men and women to seek to produce offspring that shall bless, not curse, the world; that shall be more noble and more healthy than their ancestors. Therefore it is their duty to canvass the fitness of one another for this great end. The young woman ought to be able to say without a blush, when her suitor presents himself: "This man seeks to become the father of my children; is he capable of begetting a good healthy offspring? Has he the physical and mental qualities which, joined with mine, will give them a good endowment?" The young man ought to be able to say without any feeling of impropriety, when considering the fitness of a young woman to be his wife: "This woman I am thinking of making the mother of my children; is she qualified? has she health? has she mental and

physical qualities which, combined with mine, will insure our children a proper endowment? Or will she entail upon them disease, mental and moral weakness, and give to the world a degenerate stock?" Mark you, this need not be done in a public place, nor in an immodest way. It may be done without any of the absurdities and abominable impurities of "freeloveism." It may be done out of sight and hearing of a prudish world, where no ear can hear it but God's,—within the sacred precincts of the heart. It may be done without saying a word to the party canvassed, other than inquiring as to health and work, the mental and moral traits of the individual and of the family.

Now let us consider the two things which you are to keep in view in selecting a wife.

I—YOUR OWN WELFARE.

Under this we must enumerate several particulars.

1 Have regard to your wife's parentage. See whether they are of proper character and standing, and how they are disposed toward you. You may think that you do not care for her parents, whether they are of good repute or not, whether friendly or hostile; that you only want the girl, and the girl you will have. But now consider; if they are of such character as to shame you, it

will be very unpleasant for you. You might move away from them, and have no intercourse with them. You might get so far away from them that the people about you would not know anything of the family into which you had married. But it is not likely that your wife would consent thus to give up her people; much less would she be likely to break off all social intercourse, if living near them. In that case they would be a constant grievance, and would undoubtedly lead to unpleasant relations between you. When, therefore, you resolve to marry into a family which you cannot respect, and with whose members you would not care to be associated, you run a very great risk. Hesitate a good while before you make such a resolution. You need not run such risk; you can find a good wife in families whose every member you can respect and esteem. Or if the family are hostile to you, and look upon you as beneath them; if they have wealth and social position far above you, and withhold their consent to your suit, and do all in their power to break it off, it will be very likely to mar your happiness, should you succeed in getting the girl. You can never feel just right toward them, nor they toward you. If they disinherit their daughter, as is sometimes the case, it will be a life-long sorrow to her. It will be hard for her to give up

her parents and brothers and sisters entirely; she will feel that you are the cause of such a calamity. And if you should not get on well, she will upbraid you, most likely, as the author of her misfortunes; you will both feel vexed and disappointed. Nothing but the hope of inheriting a fortune or a great family name could induce any one to take such a step. If you fail in this, you will feel embittered; you will feel that your wife is not what you thought she was, or at least did not bring what you expected. Or if her family should relent, and receive you into their favor, or give you a slice of their fortune, your wife would, most likely, regard you as the weaker member of the partnership, the "tail" of the concern, if you please. She would likely talk of her property, her home, her business, her carriages, etc., and remind you on every occasion that you owed all to her. She might not; but human nature is human nature. If you are a proud-spirited man you could not placidly bear to be wagged in any such manner; you would rather be poor, and the head of your own home. Think then, beforehand. You can find one in every way worthy of you, who will regard you as her equal, and whose parents will welcome you as their son-in-law. With many such all around you, you would be foolish to aspire so high and run so great a risk.

2 Keep an eye to the natural qualifications of your wife. These have a strong bearing upon your welfare. You do not want any woman simply because she is good. Many good people have very little force of character, very little ability. Sometimes goodness is only another name for imbecility. You should not choose a wife who is your inferior; you should select one who can move in the same circles with yourself; who can converse with the same class of people, and upon the same subjects; who has pride and good taste sufficient to enable her to stand well among your acquaintances. Never think of marrying a woman of whom you will have to feel ashamed; it cannot but mar your happiness. Again, do not marry a woman of opposite tastes. If you love music, it would not be pleasant to marry a woman who cannot tell "Old Hundred" from "Yankee Doodle." If you are a poet, it would not be well to marry a woman who never becomes enthusiastic over anything. If you have a taste for fine art, avoid the woman who cares for nothing but the routine of drudgery and toil. If you are a philosopher, beware of the woman who looks upon your experiments with ridicule. The reason is manifest. If you marry a woman with like tastes, who can enjoy the same books with you, who can drink in the beauties of Niagara, or

of the landscape, or of the beautiful works of art, or of the same piece of music along with you, and take an interest in all of your researches, all these will add to your enjoyment, and cement more firmly the union. But woe, the while, if you should marry one who is interested in nothing which interests you! She will not be a companion in any sense. Mutual alienation and wretchedness, or worse, will be the outcome.

Again, beware of a young woman of perverse disposition; shun as you would shun death the woman who never agrees with anybody, and who never has a good word for anybody. True, you cannot always tell by appearances, for Satan often "appears as an angel of light"; but with a little care you can usually determine pretty accurately. Just notice how she treats her father and brothers. If she scolds them, and never seems to have a kind word for them; if she never puts herself out for their comfort, then beware of her. She may seem the embodiment of gentleness and kindness to you, but be assured that she will develop into a termagant after she once has you in her power.

Nor should you marry a woman who is naturally vain, who thinks only of fine clothes and display, sumptuous repasts and gay companions, unless you have a relish for such things, and a plenty of money. Especially should you beware

of a woman who tears a dress to pieces in two or three times wearing, who kicks her boots out in a few weeks, and never keeps her clothes in respectable condition. Such a woman will tear to pieces and throw out at the back door faster than any honest, toiling man can bring in at the front. A man who wants to get on in the world cannot be happy under such circumstances. On the other hand, choose the woman whose dress is not out at the elbows, nor torn under the arms; who does not tear her clothing on trees and chairs and doors; who always has her wearing apparel whole and neat and clean. Especially should you do so if compelled to earn a living by daily toil.

3 Have due regard to the acquired qualities of your intended. You want, first of all, a woman who knows how to manage a household. This is almost indispensable to your personal comfort and happiness. You will find many who say they can learn: you may be inclined to try one of them. But suppose she should not learn! It is running considerable risk. And then think, too, of that fearful period of learning, during which your stomach must be made the receptacle for all sorts of messes, and your home remain in a chaotic state! You may die of dyspepsia, or go mad before she succeeds. Better marry a woman who is mistress of the situation at the start. But your

love may be poetic, and may scorn to address itself to the question of serving tables and the like. No matter; it will come down to such things very soon after marriage. You will find that your stomach demands food properly cooked in spite of all the poetic soaring of your love. Of course it may not be necessary for your wife to cook and wash dishes, and sweep, etc., you may be able to hire others to do such work. All the better for you. But still it will be a great help for her to know how, so that you need not be at the mercy of servant girls. .

Next, you should seek out a woman of proper education. The farmer does not need a woman who can read French and play on a piano; yet these will be no detriment, provided everything else is right. But the professional man, who is thrown into more fashionable circles, does need a wife who knows something more than cooking and dishwashing. He needs a wife with some accomplishments. He should seek out one who has had good educational advantages, who can make herself at home at the piano, in the social circle, or in looking after the details of the household. It is a great thing to be an accomplished lady in any sphere of life, for the humblest may be called to the highest positions. But it is absolutely necessary that the wife of a man whose business calls

him among accomplished people, should be adorned with the accomplishments of this advancing age. The professional man who overlooks this fact places himself at a great disadvantage.

Next look out for the personal habits of your wife. She may be well qualified for the duties of wife and mother; but she may be very careless. She may be a wretched housekeeper, because of a habit of leaving everything out of place. She may be a woman of fine education, and yet so careless about her personal appearance as to make her a cause of shame and mortification. Seek out a wife who not only knows how to appear to good advantage, but will take the pains to do it; who not only knows how to keep house, but will do it. Look up one with settled habits of industry, who knows how to make herself useful as well as attractive.

Especially should you beware of evil habits. Some women talk too much; they are full of gossip; they always have some rumor or scandalous story about somebody. Now a woman is not to be condemned because she can talk. A good sensible talker is a delight. But far otherwise is the woman who is always saying evil of somebody; who is out with all her neighbors all the time. Avoid marrying such a woman. She would keep you in trouble all your life, by stirring up

strife with those around her. You know that such a wife could not be an agreeable companion.

Lastly, you should have due regard to the religious and political beliefs of your wife. Persons of opposite beliefs, especially if they are set in those beliefs, are not apt to live harmoniously as man and wife. A conscientious Roman Catholic should not think of marrying a conscientious Protestant; they can only harmonize where one is practically indifferent. The two systems of faith and practice are so contrary that they cannot blend under the same roof. Nor should Protestants of different denominations marry unless they are willing to let each other alone in that faith and practice which has been chosen. A man of positive religious convictions should not marry a woman who is indifferent to the whole subject. Nor should a man who is skeptical seek out a devoted Christian, unless he first makes up his mind to let her entirely alone in her religious duties and convictions. A strong political partisan should not marry a woman who holds opposite opinions tenaciously. Many brave all this danger. Often a Roman Catholic will court a Protestant woman, or a Protestant a Roman Catholic woman, in spite of the fact that their convictions are continually clashing. They go on hoping against hope, often marrying, only to find mutual aliena-

tion coming in as a result of their antagonistic practices and opinions. Why run any such risk? Why not choose one whose practices and opinions and convictions harmonize with your own? It can be done; you have abundant material from which to select. Do this, and harmony of religious and political belief, like similar natural tastes, will strengthen your love and cement more firmly your union.

This brings us to the second thing to be kept in view in the selection of a wife, viz. :

II—THE WELFARE OF YOUR OFFSPRING.

This is a broad field, covering so much ground that we can only glance at a few points.

1 Avoid marrying a blood-relation. It is quite common in some communities for cousins to marry. In some instances it has resulted in as fine offspring as could be found anywhere. But in the majority of cases it is otherwise. Often no children have come to bless the married pair. In numerous other instances the children have been deformed, deficient mentally, diseased, and even idiotic. Such instances have been so common in this class of marriages as to preclude the idea of mere accident; they are out of all proportion to the number resulting from other marriages. What an awful grief to have an idiotic or deformed child! It is a living death. It is not best, therefore, to

run any such risk. Certainly there is very little excuse for it when there is such a wide field from which to choose.

And it is usually better for a young man to go off some distance from home for a wife. It is said that a flock of sheep will not thrive unless some fresh blood is frequently introduced. So our communities whose people marry and intermarry, generation after generation, never going out to bring in new blood, seem to degenerate somewhat. It undoubtedly improves the stock to cross the nationality sometimes,—the American marrying one of French, Irish, or German parentage. We cannot tell why, but such seems to be the verdict of statistics. So we say, do not be afraid to go from home in search of a wife; do not turn away even from one of foreign accent, provided she be all right otherwise. Our American people are nervous and fine strung; they need, perhaps, some of the bone and sinew of foreign nations to give vigor to their children.

2 Do not overlook the health of your intended. If you marry a woman of poor health, full of aches and pains, whose limbs refuse to bear her frail body, whose hands are too delicate to work, whose lungs are diseased, and whose veins are full of scrofula, you cannot reasonably expect good healthy children. It is hard to say to the diseased

and infirm that they ought not to marry. But what right have they to bring into the world a poor, weak offspring to drag out a miserable existence, or die prematurely? At least you have no right, if endowed by nature with health and vigor, to squander it by marrying one incapable of bequeathing it to your children. If the diseased must marry, let them intermarry, and thus shut up those fearful maladies, now preying upon our race, within the narrowest possible limits.

3 Seek out a woman of proper age. You should not marry a child, nor a woman in her dotage. A woman must reach her full development before she is really fit to become a mother. It sounds very romantic to talk about a wife of sweet sixteen, but if a man should not marry until fully developed, much less should a woman, inasmuch as it is her special office to give physical endowment to her children. A man should never marry a woman who is his senior. You will have no inclination, I trust, to do anything of the kind. The danger lies in the opposite direction. But a man may properly marry a woman of equal age; yet it is better if he marry one from two to four years younger. That is, while a man should wait until he is at least twenty-four, he should not think of marrying a woman under twenty; and the age of twenty is really too young. If a man

will marry at twenty-four, he ought rather to take a wife of twenty-two, or even one of his own age. But if he wait until twenty-six or twenty-eight,—which he ought really to do unless his circumstances forbid,—he ought to take a woman four years younger. The reason why a man should marry a woman from two to four years younger is, that woman reaches her development about that much earlier in life, and begins to fail about that much sooner.*

4 Here, too, have regard to your wife's parentage. You may find women who are well endowed mentally, but who belong to families in which there is deformity, or idiocy, or insanity, or something of the kind. If it be a result of accident, it will not be likely to do any harm. But if it be inherited from ancestry, beware. The same trouble is likely to plague you if you marry into such a family; you will be apt to have one or more children, at least, with a like calamity fastened upon them by birth. Again, you may find women who are apparently healthy themselves, but the most of whose relatives have died of consumption or scrofulous diseases, or whose parentage is sickly, puny, and worthless. If you would have sound, healthy children, avoid marrying into such families. Again, you may find women of

*For further hints on marriageable ages, see Chap. XIV.

good moral character, above reproach, whose fathers are libertines, or whose mothers have not always borne a good name, or whose fathers and brothers are drunkards, or whose brothers are worthless rakes. If you marry into one such family, your children may inherit the moral weaknesses and diseases of your wife's relatives; for no doubt such moral deformities, habits fixed by long continued indulgence, do affect future generations. At least, your children are liable to be cursed by those evils. You cannot afford to run any such risk. Seek, therefore, for a wife whose family record is clear.

5 Have an eye to the physical and mental endowment of your wife. By this we mean not her health and mental soundness, for she may enjoy both and yet be destitute of the qualities necessary to give you a well-endowed offspring. She might be able to give some other man such offspring, but not you. In other words, we mean that you should select a woman who would not, by her lack of mental and physical excellences, rob your children of all which you are able to give them. You should select a woman who would be capable of handing down all that is good in you, and adding something of her own to the endowment of your mutual offspring. Select a woman of good intellect, of good judgment, and

of proper tastes, who has the qualities of mind and soul which you want reproduced in your children. If you wish your children to be scholars, search out a wife who loves to study, who loves literature for its own sake, and devotes a due portion of her time to literary pursuits. If you wish your children to be singers, marry a wife who sings and plays. If you wish your children to become noble men and women, capable of loving and being loved, willing to settle down in life in quiet homes, uncursed by sexual impurity and infidelity, then marry a woman capable of loving with a strong, devoted love, who seems to feed on love, who always greets you with a strong grip of the hand, whose love for you, while pure and modest, is yet strong and hearty and pronounced.

But not every woman is fully developed. Some women with the best natural endowments,—the very mental qualities which you demand for the endowment of your offspring, make the poorest show. Their mental qualities are of the highest grade; their tastes are all exalted; they have a sexual endowment second to none. They are like unpolished gems, apt to be overlooked by the unskillful, or passed by as worthless. How may we find them? Observe the shape of the head. Whenever you see a woman with a head well developed

in front and well proportioned, forehead high and complete in every part, you may be sure that she has a good intellect, and is capable of giving good intellectual endowment to her offspring. Whenever you see a woman with good, full, round back head, combined with a good front, you may be sure that she is capable of giving a good degree of energy and pluck to her children; and better still, that full back head denotes that she is well sexed, capable of loving husband and children devotedly, and capable of giving her children a good sexual endowment. Whenever you find such a woman, even though she may be somewhat in the rough, you can afford to take her for the sake of your children.

But equally important is the physical endowment of children. If a woman be all brains and no body, she cannot bear strong, healthy children, unless, as we shall notice presently, her lack is made up by the father. Choose for your wife a woman with full bust and good round limbs, as well as a good, large, well-proportioned head,—one who can run and walk and lift a good load. What if her waist be a little large, and her hands too? This is a good fault in a woman who is to become a mother. Brain is a good thing, but without body it is a useless engine. In order to have a good intellect, capable of doing great and noble work,

we must have a strong, vigorous body. A great intellect in a weak, infirm body is doomed to destroy itself; that is, we must have "a sound mind in a sound body." If, therefore, you would have offspring with minds which are to carry forward the world's great schemes of improvement, and make new conquests in science and art, you must provide for their physical, as well as their mental endowment.

6. Bear in mind that the union of opposites sometimes improves offspring. You have noticed that men quite generally marry opposites in complexion, color of eyes, etc. Sometimes a very lean man will marry a very fleshy woman, or a diminutive man will marry a very large woman. They seem drawn together; it is a law of nature. Such unions are almost always fertile; while unions of those alike in complexion, etc., are often sterile. Sometimes we see men and women married and living together for long years, childless, yet longing for children. They are capable, the one of begetting, the other of bearing children, and would both have been fruitful, had they married differently. They are so nearly alike in complexion and temperament, that the union is what phrenologists call a sterile one. So you see the union of opposites, to some extent, is well nigh an indispensable condition to the production of off-

spring. But it is often desirable for other reasons; a man may be well endowed physically, with great bones and muscles, ample chest and robust frame, while his head is somewhat defective. He should marry a woman who goes to the other extreme, large brain and somewhat defective physique; she will give their offspring mental, and he, physical endowment. Or, he may be all brain and nerve, endowed with an intellect capable of wearing his body out in a short time; then he should marry a woman with strong, muscular body and a good amount of animal vigor. If all sound mentally, she may even be somewhat lacking in intellectual endowment; it will be all the better for their children. In such cases the union of opposites is absolutely necessary to the production of well endowed offspring. For a man all animal to marry a woman similarly endowed, would produce a generation of human brutes. For a man all brain to marry a woman of like endowment, would give the world a generation who would soon exhaust their small stock of animal vigor, and die prematurely.

Again, a man with sexual desires, ready to break over every bound and find unlawful gratification, should choose a woman somewhat deficient in this regard, cold and indifferent, lest his children should all be libertines and harlots. Or,

if he care but little for the opposite sex, and have but little passion, he should marry a woman of strong passion, not a harlot, but one who knows what it is to wrestle with a sexual desire, which clamors for indulgence. A man with deficient back head should be sure to marry a woman with that part of the head well developed. But you may ask, "What difference will it make if one deficient here, should marry another equally so, and beget children almost destitute of sexual desire?" Of course such children would escape many dangers by reason of that defect; but they would lack an essential part of true manhood and womanhood. Though a good sexual endowment prove a curse when uncontrolled, yet it was given to us for our good. Take it away, and you rob us of almost everything. It is that which makes us men and women, ambitious, resolute, brave, industrious. It is that which gives to man his beautiful manly form and voice, and his attractive face; it is that which makes him a gentleman. It is that which gives to woman the well-rounded bust and limb, and the beautiful voice. Look at the bullock; contrast him with the ox. What a difference! There is all of this difference between the well-sexed man and the one of poor sexual endowment, between the well-sexed and the poorly sexed woman. Sexuality is the absolute

foundation of manhood and womanhood. To deprive our children of it would be to deprive them of all which makes them noble, useful and attractive.

This matter of marrying opposites may seem to contradict what we have said in regard to marrying women of like tastes, etc. But we mean just what we say; the counsel there given related to your welfare and happiness. It will not be pleasant for you at all times, if you have a wife somewhat deficient in intellectual endowment, with a preponderance of animal power, while you are extremely intellectual. It will not be for your enjoyment to have a wife who receives your caresses with indifference, and who seems a stranger to sexual passion, if you feed on kisses and prize the privileges of married life. But for the welfare of your children, you should bear all this; you should sacrifice your enjoyment for their good. Yea, while you should as a rule seek a wife of like tastes, etc., yet if you have an excess of the poetical in your make up, and delight only in the imaginary and the picturesque; if you spend your time largely on visionary schemes, you should, for the good of your offspring, marry a plain, matter of fact woman, who can find delight in the everyday interests of life. Or, if you could sit and sing yourself away "to everlasting bliss," you should

marry a woman with little music in her soul. Otherwise your children will be fops and visionaries, taking but little interest in the work of life. In short, if you have any quality in excess, if you are one-sided, seek you out a wife with other counteracting qualities strongly marked, whether it be for your enjoyment or not, in order that your children may be more evenly endowed.

But now there is a danger against which you must guard. When you come to apply the rules and principles here set forth, when you begin to seek for a woman who will measure up to them, you will find to your dismay, perhaps, that this world of humanity has but few women who come up to the measure of these simple rules in every particular. You will find women all right in one particular, but lamentably deficient in something else. You will find one with good mind, good education, and tastes to suit, but with very poor health, weak lungs, or scrofulous humor, or deficient in physical vigor. You will find another with good health, good physique, and sound in every part, but below the average in mental power. Another will possess good mind and good health, but lack very much in education. Another will be all right in her endowment of mind and body, but will have antagonistic tastes, or some annoying habit, such as scolding, gossiping, and the

like. Another will be all right in her own person, but there will be some disease or deformity in her family. And so it will run. Now what shall be done? Reject all these rules and directions as useless? This will be your temptation; to look upon them as very beautiful in theory, but wholly impracticable in the actual selection of a wife, and to throw them all aside. But do not, we beg of you. Well, what else can you do? Why, do as the man does who starts out to find a piece of timber of certain form and dimensions. He cannot, in one case out of a thousand, find just the piece he wants. What does he do? Throw away all his measures, and select without regard to them? Not at all. He retains his measures, applies them to all the trees he examines, and takes the one which comes nearest the required standard. That is wise. Hold on, then, to these rules; they are valuable; they will enable you to select the best wife from the material within your reach, and that will be no inconsiderable victory. Study them and apply them, then take the woman which most nearly fills the measure.

Select the woman with the greatest combination of excellencies; and here good judgment will be required. Make sure of the most important qualities. A woman of poor health whose parentage is all right, and who is not likely to fall an early

victim to disease, may make a better wife and mother, than many a woman of robust health; because of a good physical constitution naturally, a good mind, and tastes to make her a genial companion. Of course if you demand in a wife a strong housekeeper, it will change this somewhat, but so far as your own happiness and the welfare of your children are concerned, it will be best to take the woman of poor health, if as above described. Or a woman of limited education, who cannot play on the piano, etc., may make a better wife, than many of fine education, because in possession of requisites which they lack, good health, good mind, splendid physique, splendid head, congenial tastes and disposition, and a good store of common sense, which will enable her to appear well in any circle, in spite of her lack of education. Use common sense in applying the hints which we have given; make sure of a woman with the chief requisites of a good, genial, loving companion, and capable of bearing a family of splendid boys and girls. Do this, and all will be well.

But what if you cannot love the one whom these rules would lead you to select? Then do not marry her. Never marry a woman whom you cannot love. There are women of fine intellect, good education, good health, good hearts, whom

you can no more love than you can fly. It is because they have some "out" somewhere. Either they lack good common sense and are always making themselves ridiculous in some way, or they have some bad habit, or they have been improperly trained. To select a woman with any "out" of this kind, no matter how well qualified otherwise, is a mistake. To try to love such a woman, is a waste of time. But select a woman who has no habits or traits which disgust you, who at the same time fills the bill in the most essential points, and if your affections be not still clinging to another, you will love her just as certainly as the water runs down hill. Her fitness to be your companion, the conviction in your mind that she is the one, will center your affections upon her and make her your idol. Why, you never loved any one, nobody ever did, without first reaching the conclusion, that she was the right one to love. Your judgment was at fault, perhaps, based on some whim, it may be, but that judgment preceded your love. Why then, should it be thought impossible to love one whom an instructed reason points out as the woman to make you happy? It is not impossible. Just fix your mind upon such an one, and the only question which need concern you will be, how to get her to love you. This we shall now try to show you.

CHAPTER VI.

HOW TO WIN HER!

THERE are certain requisites of the masculine character in order to successful wooing. These we shall proceed to enumerate.

1. A pure-minded, manly boldness.

In this age of schools and colleges and social gatherings, there is not as much danger of excessive bashfulness as in years past. Boys and girls are associated together so much that they generally overcome the fear of the opposite sex sufficiently by the time they are young men and young women. Indeed, the danger seems to be now of their becoming too free and bold. But in spite of such influences, many young men are exceedingly backward and bashful. They can talk well among associates of their own sex, but the presence of one of the opposite sex seems to unman them, stop their mouths, and freeze up their thoughts; it robs them of their freedom, and makes them appear awkward and uncouth. Now, if there is one thing which tells more than another in social intercourse with ladies, it is social

freedom and ease—the ability to appear well and talk fluently in their presence. It often wins their love, where there is little back of it to merit favorable consideration. You have seen, perhaps, some hair-brained fellow move in society like a very prince, flattered and courted by young ladies and their mothers, and able to take the very best prize in the matrimonial market. Yes, perhaps you have seen young men of dissolute lives, known to be social rakes and libertines, fawned upon and courted by pure, noble-minded young women, while pure-minded young men, young men of true nobility, of real worth and integrity, were passed by with indifference, and even treated with contempt. You have asked why it should be so. It is almost wholly due to the difference in social ease and freedom in the presence of ladies; the pure-minded young man is often timid, backward, and has but little to say, and appears to the worst advantage. The rake is not dashed by the presence of ladies, he has too little respect for them to feel anything of the kind; he feels perfectly free and easy, hence he appears to the best possible advantage.

If you are backward and bashful and awkward in the presence of ladies, you must be content to see others bearing off the best prizes, while you are compelled to take what is left. Clearly, then,

you ought to acquire the power of feeling perfectly at home in the presence of ladies. You should cultivate your social nature so that you can sit down in the presence of the opposite sex, and talk as freely and as easily as with a company of boys, or sit by the side of a young lady or walk with her as composedly as if with your chum, and show her all the polite attentions which society enjoins. When once such a master of the situation, you are prepared to obtain at least an unprejudiced consideration of your suit. Be determined that you will have this power. It belongs to some naturally, but many have to acquire it by cultivation. You may belong to the latter class; do not despair, it will be yours if you strive for it. Cultivate it whenever and wherever you have opportunity. It may actually be a torture to you to associate with ladies. There are such cases. I have known lads to take to their heels whenever they saw a lady coming. Though you may feel thus, stand your ground, put yourself into the society of ladies, bear the torture till it becomes a pleasure. This is not half as bad as learning to smoke a filthy cigar. Do not attempt to court, just mingle with ladies in a promiscuous way. You will find it especially to your advantage to associate with married women, or women older than yourself. They feel more free than

young women and girls, for young women, like young men, are apt to feel backward when in the presence of the opposite sex. But married women will feel perfectly free, and their ease will overcome somewhat your feeling of restraint. Besides, you will naturally feel more free in the presence of married women. Associate, if you can, with groups of married women; sit down and converse with them. Do not try to win your girl until you can appear to good advantage in the company of ladies.

Having this power, use it. Select your girl according to the rules laid down. Be sure that you find the right one, not too high, nor too low, of good family, good mind, good health, proper tastes and habits, then court her in earnest. Let your whole being breathe forth love, pure and innocent, but strong and mighty. Bestow upon her all the attentions of the devoted lover. Do not make love, either, at too great a distance, get right up by her side, take her hand in yours, look her in the eye, aye fold her in your arms, if she does not protest too stoutly. Bring to bear all the charms and powers of your manhood. If you have chosen her for what she is, not from mercenary motive, nor any other improper consideration, if you feel that she is the very woman to make you happy, such an honorable, manly im-

portuning of her love will win her, unless there be some insurmountable barrier in the way. With a free and easy manner, a noble manhood well developed and skilled for noble work, and a hearty, sexual love, a young man cannot fail to win the subject of a wise and proper choice.

2. Be not over-precise in your manner.

Ladies almost universally abhor anything of the kind. Besides, if you would appear to the best advantage socially, you must have a certain amount of what lexicographers term *abandon*. As already set forth, the young man who can appear with the greatest ease and self-possession in society, has a decided advantage. But he must do more, if he would have the greatest power. He must not hamper himself too much with rules of social etiquette. He must lay aside all fastidiousness, if you please, and while acting the perfect gentleman, give himself scope. If he be over-precise in speech, and put his hands and feet in just such positions, it will give him an air of stiffness, and will be apt to excite mirth and ridicule among ladies. Better will it be for him to laugh heartily on occasion, and run and jump and walk, and smash all fastidious rules to pieces for the time; in short, be just as free and easy as possible. Do not, of course, forget the requirements of good breeding, nor lay aside the rules of

propriety, and yet, let them sit so lightly upon you, that they will not rob you of your freedom. Always remember that there is one thing more important than obeying rules of social etiquette, viz., rendering ourselves agreeable to those with whom we associate. For this, all right rules were made; when they prevent this, they defeat themselves.

3. Be, at all times, a perfect gentleman.

In all your life, no matter where, nor how free you may be, keep this in mind. You may often be associated with men only; you may be tempted to rudeness of speech and conduct, you may hear others swearing and blackguarding, and telling indecent stories; you will be tempted to join with them. You may be at college, where the society of men only, tends to render you regardless of the conventionalities of refined society, but that is no excuse for rudeness; act the gentleman, even there. Or you may be thrown with women for whom you cannot have much respect; they may even lead the way to blackguarding and coarseness of manner, but even then, be a perfect gentleman, and if you cannot respect them for what they are, respect them for what they ought to be; treat them with as much deference, so far as mere outward respect and courtesy are concerned, as though they were modest ladies. Do this for

your mother's and your sister's sake. Make it a rule to be a gentleman in any society. Never do anything which you would blush to do in the most refined circle. If you disregard this rule, it will "out," the evil habit will betray you sometime, to your mortification. "Evil communications corrupt good manners." If always a gentleman, you will not need to set a guard over your conduct, you can be all the more free and easy. So you see it will pay to be a gentleman out of refined circles, as well as in them; it will enable you to appear to the best possible advantage, when moving in them.

4. Always treat ladies with the greatest respect.

Do this wherever you meet them. Show them that you regard them not as equals, but as superiors. Bestow upon them those little attentions at home and abroad which go so far toward making them happy. Offer to carry their bundles along the street, to give them a seat in the crowded car, to speak to the conductor for them, and the like; they will appreciate your kindness, and vote you a splendid young man. Do these things in an unselfish spirit, without looking for reward. Show the same attentions to young and old, married and single, you will not miss your reward. Mothers will recommend you to their daughters, and grandmothers to their granddaughters. For

your own sake reverence woman wherever you find her; it will confirm you in the habits of a gentleman, and may be the means of winning you a genuine matrimonial prize. But aside from all this, reverence woman for what she is in herself. Do nothing in her presence which can give offence to the most delicate of the sex. Some young men will smoke or chew tobacco in the presence of ladies; often, young men are seen riding in a carriage, or walking along the street, with a lady, puffing the inevitable cigar. How boorish! Just as though there were no other time to smoke! It is bad enough to smoke anywhere, but it is utterly inexcusable in the presence of ladies. O that young men would swear eternal enmity to the habit! How much more acceptable they would be to pure, sweet womanhood! If you have formed the habit, never so far forget yourself as to indulge in the presence of women. Better that you leave it off altogether.

5. Do not carry your politeness too far.

Do not try to make love to every woman you meet. Politeness is one thing, courting is another. Do not be so soft, either, as to imagine that every young lady is ready to fall in love with you; do not accept her smiles and compliments as proof of love; they are nothing more than every polite lady will bestow upon him who plays

the gentleman. And if occasionally you should find a soft specimen ready to make love to you, maintain a dignified reserve, just as you would with the most dignified lady; treat her politely, help her if she needs it, but in such a way as to convince her and everybody else that you are not one of the soft kind. Every transgression of this rule, though it may be fine amusement, will belittle you in the eyes of sensible people, and perhaps spoil your prospects for some desirable match.

6. Be neat in your person.

While it is advantageous to be free and easy in manner, even to the verge of carelessness, you cannot afford anything like carelessness or slovenliness in your personal appearance. Have your linen clean and neat, your collar on and buttoned, and your necktie in place. Wear as good clothes as you can honestly afford; if not as good as you would like, make the best of them by having them fit your person, by keeping them brushed up, and putting them on with scrupulous exactness, every button in place, and the collars properly turned down. Keep your boots blacked, your hat brushed, and your hair combed. Use a plenty of soap and water on your person. God has furnished an abundance of pure, cleansing water, and soap is cheap, so that filthiness of

person is inexcusable. Keep your teeth properly cleansed. A respectable hat, a neat pair of boots or shoes, hair and beard properly dressed, a white bosom, a neat collar and a respectable necktie, will go far to atone for a seedy coat or a cheap pair of pants. Remember, it is not so much what you have, as how you have it, that makes you appear well. You have seen people who paid out large sums for their wardrobe, and yet never looked well.

7. Be a thorough manly man.

It is important to appear well in society, to be polite, gentlemanly, easy, neat, and all that, but, after all, nothing can take the place of true genuine manhood. Sensible women will choose the man, though backward, awkward, and even a little uncouth, in preference to the polite, agreeable dandy. In order to be a true man, you must, first of all, avoid all bad habits. Suppose that you were in the habit of becoming intoxicated, and spending your time and your money with drunken companions; suppose that respectable people shunned you, and business men would not employ you, how could you expect a sensible young woman to throw herself away upon such a worthless fellow? how could you have the brass to ask her to marry you? Or suppose you were of depraved morals, that you were in the habit of

frequenting the haunts of disreputable women, or ruining weak-minded girls, how could you expect a pure-minded, virtuous young woman to take you with that load of impurity and sin upon you? Or suppose that you were a fugitive from justice, or a jail-bird, what young lady worth the having would be willing to share the disgrace of your life? If you would win a worthy woman, put all such things far away from you.

But you should do more, you should seek to be a man of positive qualities. You should cultivate mind and body; go to school, study, get the best education within your reach; do not be content to lag behind, strive to stand in the very front rank. Do not be ashamed of toil; it may smut your hands and face, or perhaps make your hands hard and rough, but that will not hurt you. It is more manly to harden your hands and smut your face at honest work, than to loll around in fine clothes, seeking to live by your wits. Accustom yourself to engage in every manly exercise, so that all who look upon you will be compelled to say, "There is a man." With such a manhood, a mind well stored, hands skilled to remunerative toil, and a soul that acknowledges no superior, fine clothes and winning manners will have something to back them up, they will have a power capable of subduing the hearts and win-

ning the affections of the most high-minded young ladies. Make sure of such a manhood, and you will never be a drug in the matrimonial market.

8. Be prudent in your proffers of love.

Never force yourself upon a young lady at improper times. Do not go on wash day, nor yet in the morning, unless she be looking for you, to ask her to become your wife. If you were engaged, this might be in place, but never, while you are simply a suitor. Go and seek an interview when she is prepared to receive company, and seek a time when her circumstances are as pleasant as possible, lest unfavorable circumstances or chagrin at being found unprepared to receive you, should give her an aversion to you. And do not press your suit unduly, never be boorish. She may properly ask time to consider so grave a step. Remember, too, that she has a perfect right to refuse your hand; you should by no means undertake to coerce her. You may properly ask the privilege of keeping her company awhile, if she is undecided; it is your privilege then, to bring to bear all your power of love to win her, but you should do nothing more. If she reject you, go your way, console yourself with the thought that you will find the right one in some other quarter. Do not seek revenge, she has not wronged you at all, she has only exercised

an undisputed right. Never whine; bear up like a man; be assured that when you are rejected of one, you will find another somewhere equally worthy of your love. Seek her out and win her. Remember you may make a mistake in your choice, your fortune is not ruined by her refusal; many a man has lived to rejoice that he did not win his first choice. Keep up your courage; never become reckless, and resolve to marry somebody at any cost; seek out another with just as much care, and you will win the right one at last.

CHAPTER VII.

CONDUCT DURING COURTSHIP.

HERE let us emphasize one lesson already dwelt upon at some length: Never go courting until you present yourself in good faith, as a suitor for the hand of her whom you would court. Never keep company with a young lady as her lover, never go with her regularly to church and the like, never make her costly presents, until you have made up your mind to marry her; and then, never do so, until she has accepted you. You will thus escape three dangers: 1, wasting your love and your money upon one who does not intend to marry you; 2, winning love which you cannot reciprocate; and 3, falling in love with, and marrying one, whom your better judgment would reject as unworthy.

And in all your courtship you should be thoroughly honest. Make yourself just as attractive as you can. Make the most of every power which you possess, beauty of person, attractiveness of manner, education, skill, strength, money, position, etc., but never sail under false colors, never

strive to seem what you are not, never permit yourself to pass for what you are not, if you can help it. Do not give the impression that you are wealthy, if you are not, or that you belong to a family of high rank if you do not. Strive always to pass for all that you are worth, but nothing more. To do less would be injustice to yourself; to do more, would be injustice to others. You may achieve your object, you may thoroughly deceive the lady for whose hand you sue, and win her by the deception, but think of the long future; your happiness is not secured when you are married, but is to be worked out during the years of your married life. It depends on the life-long love and confidence of your wife. How could you expect her to continue to love and trust one whom she had found to be a wilful deceiver? The whole idea is preposterous. And be assured that she will detect it sooner or later, if there be deception. You may be able to hold, under the law, the prize thus wickedly won, but if she have a true woman's soul within her, she will render your married life so hot that you will bitterly repent of your folly. If you prize your own happiness, therefore, never intentionally deceive. Better that you be underestimated. Indeed, it is never best to give your best impression at the first; it is better to grow into favor. Especially

will it be to your advantage while still a suitor, to unfold gradually the adornments of your character, making some new and favorable impression, if possible, at each interview, and it will work well all through your courtship, yea, all through your married life.

And be temperate in your courtship. After you have won her heart and mutually plighted your faith as lovers, the temptation will be to court too much. I have known some young people (for the credit of humanity I wish to say that they were only boys and girls), who courted every evening of the week, and then thought they did not see much of each other. It is folly, yea, it is a sin. You may be in a perfect ecstasy of love, you may be miserable whenever away from your girl, but restrain that "gush," for such it is, be you old or young. You ought not to think of courting more than one evening out of the week; better still if you limit yourself to one evening a fortnight. Remember that satiety disgusts. If you court too much, you are sure to defeat the very object of courtship, by either killing your love, or falling into sin; in either case preventing the consummation of a happy marriage. I am not an extremist; I know the facts will warrant me in declaring that there is infinitely more harm in too much than in too little courting. Then, too, look

at the harm resulting in other directions. The young man who persists in courting every evening of the week, is deprived of needed rest ; at the same time he is living under pressure of the highest excitement known to a well-sexed man. He cannot study, he cannot attend to business of any kind successfully ; people laugh at him, and call him "lovesick," and no wonder.

And when you do court, when you are present with your intended spending an evening with her, be temperate. Though you may feel that she is all your own, though you may feel like kissing her every moment, or keeping her folded in your arms, or pouring a continual stream of endearing epithets into her ear, yet you should be moderate. As physicians would say of eating, "Always leave off hungry." Never satiate your appetite, never make so many protestations of love, but that you feel the half has not yet been told, never exhaust your caresses and your kisses, always leave off with the feeling that you have hardly made a beginning. In this way you will carry through your courtship a strong reserve power, and will be able to leave the impression always that your love is not nearly all called forth. If once you reach the point where your love is entirely satiated, mutual affection will decline, and the match will likely be broken off, not because improp-

erly formed, but because amativeness has become dyspeptic.

In the expression of your love, avoid extremes; never shock the modesty of your affianced by taking undue liberties with her person. Such liberties are not necessary, and are liable to do incalculable harm. Never do what you would need blush to have her mother see. Be thoroughly modest in all your bearing toward her, above all, keep your mind pure, free from all taint of lust, and your actions will always fall within the bounds of propriety.

But in company especially, should you be modest and reserved. We do not mean that you should ever think of courting in public; but you will often be called to go with your girl into company. It will always be proper for you to be attentive, and manifest a due regard for her welfare, but strenuously avoid everything like love-making. Do not hold her hand, do not lay your head on her shoulder, do not whisper together; much less should you think of putting your arms about her waist. If she be a sensible, sensitive young lady, such conduct would greatly mortify her. Besides, it looks so horridly soft in the eyes of sensible people, that it will make you a laughing-stock. Though most people do actually court, or have courted, yet there is something so man-

ifestly out of place in this public courting that it disgusts them. There is a proper place for courting, where such things are all right, but that place is not on railroad trains and steamboats, nor in public gatherings of any kind.

This naturally leads us to speak of the proper place for courting. Some people court on the streets; by previous agreement they meet on some corner, stand there, and talk, or walk about the streets together, until far into the night. This method of courting seems quite common now-a-days, but it is an evil, and the sooner it goes out of fashion the better. Many young men meet with young women whom they never saw before, start up a courtship, and sometimes even marry them. This is all wrong. As we have already said, the right kind of women are not picked up on the street corners. Besides, the only proper way for a young man to become acquainted with a young lady is by introduction through some mutual and trusted friend; and the only proper place for such an introduction, is in some home, either hers, or an acquaintance's, where the very atmosphere savors of purity and virtue. The place of all others to court a young lady, is in her home. There may be exceptions, doubtless there are, but not half as many as some would have us believe. The only right way for a young lady to receive

the addresses of a young man, is with the knowledge and consent of her mother, and under that mother's own supervision; and what place so suitable for this as the home? If you cannot go to see the girl of your choice at her home, and meet her with her mother, you may well question, whether, after all, she is just the girl you want. She may be, her parents may have interposed their veto without sufficient reason; but you should weigh the matter well before you embark in the hazardous enterprise of marrying their daughter when not permitted to court her beneath their roof. In the sacred precincts of her home, under its hallowed influence, courting will have a sacredness which it cannot have under any other circumstances. Go and see your girl at her home, with her mother. Court her there by all means, if possible, at least in preference to any other place. There is something beautiful about such courtship, nothing dark, nothing clandestine about it. It is perfectly legitimate, you can do it, and look the whole world in the face.

Now a word as to keeping late hours. It is not an uncommon thing for young people to spend almost an entire night together, and this at frequent intervals. What good can come from such a practice? Certainly but little ever does, and often very much harm. Do not permit yourself

to fall into such a habit. If you are so situated that you can see your betrothed only at long intervals, you are somewhat excusable; but even then, it is better to so plan your visit, that you can stay for a few days, and do your courting without encroaching upon the small hours of the night. It will be better for your health, and for your matrimonial interests. If you are so situated that you can go courting whenever you choose, there is no excuse whatever for keeping late hours. You should never be guilty of staying beyond twelve o'clock; better that you stop short of it, rather than exceed it. If continued night after night, it will lead to evil, it offers temptation too strong for weak human nature to resist. And do not wait for your girl to tell you when to go; it is a delicate task. Fix on some hour in your mind, and when that arrives, take your leave without waiting for a hint. Much less should you stay and stay, after she has reminded you that it is time for her to retire.

But above everything else, be prompt in fulfilling your engagements with your girl. Never let anything interfere with them if it be possible to avoid it; never make them give place to business, even of the greatest importance. Often one little act of neglect has broken an engagement, and doomed one or both of the parties to lifelong

wretchedness. It was not intentional, perhaps, but no explanation could heal the wound which it had made. If you have an engagement to take your girl to church, or to a lecture, or to an entertainment of any kind, never permit her to get all ready, and wait in vain for you to put in an appearance; it is humiliating, it is more, it is exasperating. And you need not blame her greatly, if she gives you your walking papers for such neglect. Of course it may so happen that you cannot possibly fulfil your engagement, then let her know it beforehand; do not mortify her and exasperate her, if in your power to notify her; put yourself out, deem no trouble, no reasonable expense too great in such an emergency. Never disappoint your intended if you can help it. It may be that you are at some distance from her, and can only correspond with her; attend faithfully to that correspondence. You may neglect business letters pertaining to affairs of great moment, but never your love letters. Let her hear from you regularly, and never clip your letters for want of time. Love will never consent to come in second. First, or not at all, is its motto. A young man, well endowed, physically and mentally, who had selected his mate, and plighted his vows, was business manager for a large manufactory. Being very busy for several weeks in attending to his

business, he neglected to write to his betrothed, supposing of course, that all was right. She took offence, permitted others to sow the seeds of alienation in her mind, sent him his dismissal, and for revenge, accepted and married another. He felt that he had been deeply wronged, and deliberately chose old bachelorship with all its dearths. Yet, as says Prof. Fowler, from whose book we glean this incident, "Was not he the first to practically repudiate? He suffered terribly, because he had sinned terribly, not by commission, but by omission."

Although we have spoken freely of kissing and caressing in courtship, yet we would caution you against regarding these as the chief commodities of courtship. As you should use dainties and sweetmeats sparingly, if you would have a good appetite, making the principal part of each meal on more substantial and digestible food, so the principal part of courtship should be something more substantial than kisses and caresses. Not that these are to be despised, for they are what dessert is to the dinner, but use them sparingly, and make the bulk of courtship from the products of good, hard, common sense. Manly courtesy and kindness, conversation on current topics, literature, etc., and especially a discussion and maturing of plans for the future, assimilation of your

natures to each other, by eliminating as far as possible, all faults and foibles, these should constitute the bulk of your courtship. How much better than constant sentimental nonsense, and billing and cooing. As already intimated, undue liberties are not promotive of love; modesty and a due reserve are much better. Do not solicit them; have too high a regard for her whom you have chosen, to attempt anything of the kind. She would rather avoid them, if she be the true metal. If she grant them, it will be only from dread of offending you. If you really love her, and wish to continue to love her more and more, and marry her at last, then avoid all improper liberties, for nothing can well be more detrimental to true love. Some young men say they do such things to test their girls, to see whether they are virtuous or not, but it is really no test at all. If a girl love you devotedly, and only grant you improper liberties with her person after strong solicitation, it is no evidence that she would be untrue to you. She only yields because she loves you. Retain her love, and you hold the key which locks the door against every intruder, and keeps her person sacred to you. We repeat that it is no test at all. Besides, if you have no more confidence in your betrothed than that, if you are bound to test her before you can trust her, far

better that you had not chosen her at all. You should choose at first,—not a woman who has been courted by everybody, who seems to make love to every young man who comes along, with equal ease, and in whose virtue you can have little confidence,—but one in whose virtue and purity you have the utmost confidence.

And if you should avoid the mere taking of undue liberties, how much more should you avoid asking the privileges of wedlock before marriage! We would be glad to pass this by in silence, for young men ought to be too pure, too gentlemanly, to need admonition in this particular. But we are compelled to believe against our desire, that this is a growing evil. Make this vow, that you will lead your betrothed to the hymeneal altar, as pure as you found her at the beginning of your courtship. Some reason thus: “We are engaged, we intend to marry, it is only a question of time, whose business is it, if we do choose to enjoy the privileges of married life beforehand? The marriage ceremony will not unite us any more sacredly; beside, what harm can it do?” Now, however plausible such reasoning may seem, it is fallacious. It is true that the marriage ceremony only sanctions the union consummated by the parties themselves, but until that ceremony is performed, they are not legally man and wife, as

is manifest from the fact that they may be prosecuted for living together as such. They are ashamed to let it be known that they are taking such liberty; when about to bring forth the fruits of their coveted liberty, how anxious they are to hasten the marriage ceremony, in order to save themselves and their offspring from disgrace. And it is a disgrace to be compelled to marry, and have an heir before the proper time. Say what we will, the world will look down upon such, and if occasion offer, will fling it at them and their children. You may think that you can tread this dangerous ground in safety, but you will be caught before you get clear of it, no matter how careful you may be; then there will be no escape. You may have found in the meantime that she is not the woman for your wife. A mere engagement may be broken off in such an emergency, but from such a predicament there will be no safe way out. To go forward will result in misery, to stop will be disgrace to both, and perhaps ruin to her. It is a fearful mistake, it is a gigantic wrong perpetrated upon the woman you pretend to love. To ask her to grant such a privilege, is to ask her to risk that which is dearer than life,—her good name and her future happiness,—in the hands of a poor, weak man. Besides, this untimely indulgence, even if it should not bring the evils pointed out,

is apt to mar future happiness. It cannot be that any one will enjoy married life so well, who has stolen its sweets and devoured them beforehand. It is against nature, therefore wait until you can enjoy the sweets of connubial life under the holy sanction of the laws of God and man. You can wait, you are a man; be master of yourself.

As to the length of courtship, it is hard to speak very definitely. It depends very much on circumstances, especially the time when it begins; it need not be very long; if you wait about it till old enough to marry, it may all very properly be done within a year, or even less. But it is not best under ordinary circumstances to make it less than a year. True, after the girl is chosen, and has consented, it is only a matter of assimilation, and maturing your love and your plans for the future. But it would be a mistake to marry with little or no courtship. After the young man chooses his girl, they should canvass each other's qualifications, before permanently engaged, to assure themselves that they have not made a mistake. After becoming permanently engaged, the work of assimilation is an important one, which should not be hurried; love must be nurtured and strengthened until the affections are fixed upon the chosen object. They should court until they are bound together by a love which makes them

happier with each other than anywhere else. Ordinarily, a year will be sufficient for all this work. Beside, it will give opportunity to detect any error in choosing, and to break the engagement, if the parties do not find their natures congenial. Of course one year is not the limit, it may continue for several years, but it should not continue too long. As persons suffer injury if they defer marriage beyond a certain age, so they suffer if they defer marriage much beyond a certain stage of courtship. Courting is the best means in the world to start love and nourish it up to a certain point, but it cannot give to love its full development. As the plant is started in the hot bed, and flourishes there up to a certain stage, then demands a deeper soil and the outdoor air in order to reach its full development, and bear its fruit and flowers, so love, though started by courtship, and nourished to a certain stage, demands the deeper soil and broader sphere of married life in order to reach its full development, and bear its peculiar fruitage. Men and women could no more enjoy true happiness simply as lovers, than plants can reach their full growth, and bear their richest fruits and flowers in a hot-bed.

You see plainly, therefore, that courtship has a particular object, and an important one too, that

it is, as we have already told you, not a mere matter of pleasure, but rather a matter of business; it is to you a matter of the utmost importance. Upon your courtship, that is, upon the wisdom you exercise in inaugurating and carrying it forward, must depend very largely your future happiness. If careless whom you court, and how you court, if you degrade it to a mere pastime, you will treasure up unhappiness for the future. Remember your courtship is the choosing of a proper woman, winning her, begetting and nourishing a mutual love which will make you one in heart, assimilating two natures to each other, and maturing plans for a successful voyage over life's sea together. It is not an unimportant matter; upon a wise, careful, thoughtful courtship, absolutely depends the welfare of your married life.

CHAPTER VIII.

MARRIAGE.

BEFORE you pass that bourne from which no traveler returns, before you enter that realm from which there is no escape without disgrace, stop and think. Ask yourself these questions: "Have I made a wise choice, the best possible, all things considered? Is she just the one to make me happy? Has she in highest measure, the qualities which I need in a wife?" Other people will think that they can decide for you, they will volunteer their advice; but remember, you are to live with the woman of your choice, she is to be more to you than to anybody else. While you listen kindly to advice, think of her as related to you and your future happiness. Do not disregard entirely her relation to others, but do not give too much weight to what the world or your friends may think of her, whether they will look upon her as pretty, or smart, or rich, or vote her your inferior. Ask yourself whether she is the woman whom you can love, and who will love you in return and make you happy. A woman who

would please the world or your friends, might be a very intolerable wife ; please them if you can, but be sure to please yourself.

Think soberly ; before marriage is the time to think. Think at this point, or else forever after shut your eyes, and make the best of what cannot be remedied. Remember that this is the point to detect any mistake which you may have made in your choice. The best test of this is to think of the future. Remember that marriage is not simply a matter of to-day ; it is not for a few days of pleasure, but for a life's companionship. If it were only for a week, or a month, or even a year, it would not matter so much whether it resulted in happiness or misery, but it is for life. Think, then, of her as your wife, living with you in your home. How will she be there ? Can she make your home what it should be ? Can she take care of what you earn, or will she throw away and destroy as fast as you gather ? Can she keep things in order, and provide for your comfort ? Will she be agreeable, or will she fret and rant and scold, until she drives you from home and into your grave ? Will you be proud of her as a companion ? Will you esteem it an honor to go into society with her, and be glad to have your friends visit you in your home ? Can you love her after the beauty fades from her cheek, and the

luster from her eye, when time begins to make havoc with all her youthful charms? All these are important questions, face them squarely. With the heyday of youth urging you on, you may be inclined to say: "What need to worry about the future? I am bound to enjoy the present." You may be inclined not to look further than the marriage day,—the happy day,—when you can call her all your own, and claim the privileges of married life. Your head may be almost turned with the thought of such delight, so that you overlook the future, or say with yourself: "I know that she is not just what I need for a wife, I know that in the future storms may come, but confound the future! I love her, and mean to enjoy her, though the future should prove as hot as purgatory." Ah, how foolish to sell your birth-right for a mess of pottage, to sacrifice the happiness of a lifetime for a little present pleasure! What is the pleasure of enjoying one, however beautiful, when done at the sacrifice of so many fond hopes? You may call it love which prompts to such a step, but you ought to call it lust. It is of a piece with that which the libertine feels for the frail creature with whom he goes to spend a night at the brothel. Your love should be of a nobler quality, it should center, not on sexual pleasure, but on the qualities of noble woman-

hood. If it be of that other quality, it will be just about as fickle. You will soon tire after your passion has been gratified, and then, you will settle down, after it is too late, to the very reflections which we are counseling. Remember, if you think only of the pleasures of marriage, refusing to look beyond, then your future can scarcely be otherwise than full of misery. Too many young men are guilty of just such folly.

If, after a calm survey, you feel that you have made a mistake, or that she has deceived you, if convinced that consummating your marriage would bring disaster upon you both, then stop where you are; and tell her frankly, give her your reasons, as well as you can; do not marry her though she threaten all sorts of things; better that you become involved in a breach of promise suit. But if, after such survey, you feel that you have taken every step with due care, and would do the same thing over again; if you cannot see but that you have made the wisest possible choice; then hold fast to the engagement. You may have seen some faults in her, but who is without them? Be not too exacting; ask not too much in a woman. Remember that she will have to put up with a good many faults in you, and do as you would wish to be done by. You may have seen some one her superior in certain things, but

ask yourself whether, on the whole, there would be anything gained. Beware of such as would win you away from the object of your affections; be not deceived by false glitter; ten chances to one your first choice was made coolly and deliberately, and is the best you could possibly have made. Guard against freaks; she may have done something which you did not like; she may have kept company with another young man, or she may have found fault with you for walking with another young lady; do not break with her in a fit of anger, and take up with another hastily, for revenge; you will, very likely, ruin yourself and her too, if you do. Heal the breach; apologize, if you have offended; overlook her fault, if she be the offender; do not ask her to humble herself too low; be content if she promise to give offence no more. Let no slight difficulty separate you and the one whom you have deliberately chosen to become your wife.

Then, when the work of courtship is properly done; when you thoroughly understand and love each other; when you have sufficiently canvassed the character of each other, and matured your plans so that you can start on the matrimonial voyage understandingly; then we say, marry. You may find difficulties in the way; you may have some doubts and fears; indeed, it may seem

something like a leap into the dark; but marry her at all hazards, and ask heaven to smile upon and bless you.

And do not make your wedding simply the occasion for foolish parade and display; such weddings are an abomination and a curse to the married pair. You may feel very proud of your bride, and she of you; it may be your dear delight to make the most of each other. Many do make it the time of the greatest parade; some go beyond their means, and cripple themselves for years to come. They have a crowd of visitors and inquisitive friends to worry them, and try their patience. This is all very much out of place. The beginning of married life is an important crisis; courtship, however wisely conducted, cannot obviate its dangers. It brings the parties into an entirely different relation. A false step here may blast the brightest future prospects; a slight neglect, a hasty word or an inconsiderate act may lead to bitter strife and final separation. Now this parade and show, and long, wearisome wedding tours, are almost sure to result in something of the kind. The bride and groom are harassed and hurried until their patience is exhausted. People pour in upon them with congratulations and advice and suggestions, until they are in condition to do something desperate; then some word is

spoken, or something done, which mars their whole married life. How much better to have a quiet wedding, with no annoying care and anxiety, and leave the bride and groom to give their whole attention to each other! They will be much more likely to start smoothly on their voyage. Do not think this means a clandestine wedding, nothing of the kind; but it means a wedding in the quiet home, with kind friends and relatives to pronounce their benedictions on the happy pair. Yes, marry your wife in her home, in peace and quiet; dispense with a long wedding tour, and spend your first days of married life at home, feasting on love, with no care to annoy, and no prudish, prying, mischief-making strangers to dog your steps.

And now listen to a few plain words. As we have said, your relations will be entirely changed; you will be infinitely more than lovers; you will be husband and wife. But guard against the mistake of losing the lover in the husband and wife; be lovers still, under the changed relation of husband and wife. Hitherto you have treated your wife with modesty and deference; you have felt that her person was sacred, that you had no right even to take liberties with her, but from her marriage day she will be yours; the law, as well as her own oft-repeated vow, will confirm her to you.

You may think that you can then throw off all restraint, and make her feel that she is yours, but beware! though she will be yours, she will have her maidenly feelings, and you should respect them ; she will be the same modest young lady whom you courted, but do not shock her modesty. Treat her with the same consideration as when you courted her. She may seem slow to accord to you the privileges of married life, but defer to her will ; do nothing rashly. It will be quite a shock to feminine modesty when she, a pure-minded maiden, shall be called upon to lie down in the same bed with a man. It will seem repulsive at first, because she will feel that that lying down robs her of her feminine prerogative, and puts her person in the power of another. To some women the shock is painful ; it matters not that those with whom they are to lie down, are their own lovers with whom they have passed so many pleasant hours ; everything is new, and it takes them some time to fall in with the new order of things. But in time they will submit cheerfully ; the old feeling of love will return in all its power, yes, fortified and strengthened, and your wife will gladly and freely be to you all that you desire. But you must be patient ; never try to force matters at all ; be as tender as a mother with her child ; remember that the pleasures of married

life will be anything but pleasures to the young maiden whom you have taken for your wife. Be as gentle as you may, they will cause her intense suffering; but if you are coarse, and brutal and rash, what torture they will be to her! They may even render your person ever after repulsive to her, so that she can never enjoy them with you. Such a feeling would deprive you of the enjoyment which you are expecting in the marriage relation, and might lead you to that ruinous step, infidelity to the marriage vow. Be wise, therefore; deny yourself at first, for the sake of future enjoyment; regard your wife's feelings and desires to the utmost; show that you can take no delight in what causes her suffering; in short, show yourself a kind, loving, considerate husband at this critical period, and you will have made no inconsiderable stride toward the happiness for which you are hoping in the future.

CHAPTER IX.

DUTIES AND PRIVILEGES OF MARRIED LIFE.

THE "honey-moon" is a sweet season, of course. During this period the married couple find in each other their chief delight; they cannot do enough to please each other, but, alas! this happy season is all too short as a rule; a few months generally end it, and bring in its stead neglect and indifference, or worse still, bickering and strife. In many cases it scarcely lasts a few days; in some few cases it never begins. Where it does find a place, it generally shades off gradually into the sad state so common to married people. A growing independence becomes manifest; the married pair no longer walk about arm-in-arm; they learn that they can get along comfortably apart from each other for brief periods, at least; harsh words are often spoken; alienation begins, which results either in lifelong unhappiness and strife, or final separation.

Will it be so with you? Your conduct will determine. Remember, it matters not how wisely you may choose, nor how wisely you may conduct your courtship, nor yet how well you may enter

the married state; yea, you may marry the best woman the earth can furnish you, yet if you do not treat her as you ought, your married life will prove anything but a blessing. If you should get a good wife (and you may, if you follow the light you have), then so much the better; but she will constitute only half of the household. You may have a model wife, but if you would have a model home, and live a model married life, you must be a model husband. In order to do this, you will have to pay strict attention to your conduct.

1. Give good heed to your bearing toward your wife in the home.

In courting, you are polite and attentive, you always speak in gentle, loving tones; continue on that line; let no harsh word proceed out of your mouth. If things should not go as you desire, sing or whistle over it, take a philosophical view of household affairs; do not scold about a broken dish, it will not mend it; do not slur your wife unkindly about a poor cup of coffee; accidents will happen; accustom yourself to look at the cheerful side of everything. Try always to feel toward your wife as you do toward your girl; speak just as mildly, and treat her just as considerately. If you scold, and fret, and play the tyrant, you will alienate your wife's affections; she will feel that the honeyed words of your courtship

were deceitful words, and merely sugared over the tyrant, and justly so, too. Think you that she can continue to love one so transformed, with the same devotion? Impossible! Believe it, you can quarrel and live wretchedly with the most saintly woman that walks this earth, if you try hard enough, and you need not try very hard either; just neglect her, and give scope to the evil within you, and the work is done. The trouble in the world is, that so many husbands seem to say to their wives, very soon after marriage, "Ah, now I have you in my power, you cannot jilt me, I shall treat you as I please." They say this in deeds, if not in words; they permit themselves to feel just so, at least. Their wives see the change, and conclude that their husband's love is dying out. Avoid everything of the kind in your treatment of your wife.

Moreover, if you should not neglect your girl, if you should go to see her or write to her at regular intervals, and be faithful to every engagement, much more should you be a punctual husband. You should never forget your wife's requests, you should never fail to redeem your promises, and you should spend as much time with her in the home as possible. If you take every occasion to get away from home, if you frequent club rooms and political gatherings, or meet with

your neighbors evening after evening in the stores, and sit and talk for hours, while your wife sits alone, waiting in vain for your return, she will contrast such conduct with the warm devotion of your courting days, when you seemed to wish to be with her all the time; and do you think the contrast will be reassuring to her heart? What can she conclude but that you have ceased to love her? Of course her life will be saddened, alienation and unhappiness will be the result. When you marry, therefore, stay at home with your wife as much as possible. Never go out without a good excuse, delight yourself in the company of your wife, stay away from clubs and stores. This will be better for the moral purity of your manhood, to say nothing of your duty to your wife.

But the whole matter is summed up in this: Continue to court after you are married. Do not forget to sit down and pet your wife occasionally, just as you are in the habit of doing in your courting; be just as polite and genteel as if you were still only her lover; avoid everything like coarseness or harshness; give all the time you possibly can to her. Business may press, and cares annoy, but set apart some hours to be spent with your wife, and let nothing break in upon their sanctity. Better that you lose dollars and cents than the love of your wife. The old Hebrew law required

that the married man be exempt from war and the burdens of business for one year after marriage, in order that he might stay at home and comfort his wife. It would be well, if husbands could, all through life, be free to comfort their wives, by being less enslaved to business.

As far as possible, gratify your wife's every desire. You may think that she is whimsical, that her ideas are rather foolish, but gratify her whims; it will go far toward making her happy. Ask her opinion on all your enterprises. You may not find it possible to follow always her suggestions, but it will be a comfort to her to see that you think worth while to consult her opinion. If she should advise contrary to your opinion, you can generally show her the better way, and yet leave her to feel that she is greatly aiding you by her counsel. In no other way can you more easily cement your union, and confirm your happiness. Beside this, and apart from the desire to please your wife, you cannot do better than consult her. Be assured that if she resolutely oppose any step which you may be about to take, you will do well to heed what she says; she may not be able to give a reason,—other than a woman's,—but in such cases you will do well to let that outweigh any number of plausible reasons in favor of the opposite course. The fact is, woman does not

always reach conclusions as a man does; she seems to have a kind of instinct by means of which she is enabled to tell that a certain enterprise will result in disaster, when the reasons all seem to point the other way. Therefore, we say that it will pay you to consult your wife. But you should do it because it will make her happy and contented in her lot; make it the rule of your life to talk over every interest with her in your home.

But never carry the vexation and worry of business life into your home. Many times your affairs will go wrong; dishonest men will take advantage of you, and either cheat you or get you to sign notes, and then leave you to pay them. Many will provoke you by incompetency, or infidelity to important trusts, others will circulate evil reports about you; some days you will feel mad through and through. Now your natural inclination will be to carry this burden into your home, and give vent to your ugly feelings there. Men often do; they fume and scold, and dash things about, they find fault with this, that, and the other, they wound the feelings of their wives, strike their children, and spread dismay throughout their homes, not because of anything the inmates of those homes have done, but simply because of the provocations of their business. This is all wrong; never permit yourself to do it; never

avenge the wrongs and insults which you receive at the hands of wicked men, upon your innocent wife and helpless children; never be guilty of conduct so unmanly. Always consult your wife about your business, and talk over its interests with her, but be very sure that you lay off all of the worry and vexation of business life at the threshold of your home.

Be not too exacting either. Do not demand of your wife more than she is able to perform. She may not be very robust; she may have a family of children to care for; do not expect her to be always dressed for company, nor to be always ready to entertain your friends; do not make a practice of bringing visitors upon her unawares. And should your home happen to present a scene of great disorder at times, preserve your good temper, remember that your wife, who is compelled to bear with the pranks of little folks all day long and put things in order after their busy little hands, has trials enough without any gusts of passion from you. And give your wife some liberty; do not compel her to stay at home day and night and play the part of a household drudge; plan it so that she can get out into society frequently, and see something of the world. Do not ask her to give account of every cent she spends, but let her maintain the spirit of true womanhood; it will pay you well in the end.

2. Beware how you treat your wife in company.

Never forget that you are her sworn companion and protector; society recognizes no other. If you do not perform these offices, then must she go alone and defenceless. It will be your place to accompany her into society; your business may be pressing, but it will be your sacred duty to give a portion of your time to her. If you refuse or shirk the duty, she will have cause to feel slighted, and will not continue to love you with all her heart. Go with her to church; go with her to lectures; make her feel that you enjoy her company. Be polite and attentive; help her into the carriage and out of it, up long flights of steps and down; give her your arm, walking by her side, when you walk the street together; in short, treat her in public just as politely, and with as much consideration always, as though you were two lovers. Especially should you show her more politeness and attention than you show any other woman. If you should always have a smile and a pleasant word for other men's wives, and nothing but frowns and sarcastic words for your own; if you should help other women into a carriage and out of it, but leave your wife to climb in as best she can, and jump out at the risk of dislocating her ankles, or breaking her neck; if you should walk by the side of other women, or sit by

them at entertainments and converse good humoredly, but leave your wife to sit or walk alone, and keep company with her own thoughts; if you should do such things persistently, whether thoughtlessly or intentionally, you will soon find unpleasantness springing up in your conjugal relations. And why not? Such conduct would sour an angel. You could find no better way to provoke your wife to anger and jealousy; the inference will be natural that you love every other woman more than your wife. You would feel hurt if your wife should smile blandly on other men, but frown on you, if she should make herself agreeable when other men were about, but act cross and ugly when alone with you. Just take the matter home to yourself. You cannot afford to indulge in such folly; you may be boorish toward other women; you may frown on other men's wives; you may deny them even common courtesy; but treat your wife with politeness and attention wherever you accompany her. You may be inclined to look upon it as too soft and sentimental for married people; some others may be inclined to laugh at it as ridiculous; but it is nothing more than is due from you to the woman whom you take to be your wife. Do this, and you will strengthen the love which binds you to her, and cause your lives to flow peacefully on together.

CHAPTER X.

DANGERS OF MARRIED LIFE.

YOUNG men are apt to look upon their girls as the embodiment of perfection; they often picture them out as a kind of superior being, feeding, not on the coarse food which mortals eat, but on a kind of ambrosia. You may know something of this feeling, and we can commend you for it; it shows a high appreciation of woman, than which nothing is more commendable. But after marriage you will soon learn that your wife is simply human, one of this fallen human family; you will discover that she has faults and failings. Try to bear this in mind before you marry, and it will save you much disappointment; do not put her up too high; do not look for perfection; look upon her as one like yourself, full of imperfection and weakness.

But even then you may meet with some cruel disappointments; you are likely to discover shortcomings of which you had not thought. She may not prove the housekeeper you had taken her to be; you may find that her mother prepared those delicacies on which you had fed with such relish

while courting her. You may find that she does not know just how to keep herself looking neat and tidy, that she has no clear idea of family economy; she may require a new dress and a new pair of boots provokingly often. Then you may find in her a temper which borders on the unruly, or a tendency to indulge in provoking criticisms of your plans and your work. She may insist on arranging the home contrary to your taste, or putting into it what you do not like. In this and a hundred other ways she may try you.

Of course you will feel provoked; then a strong temptation will assail you. "Are there not other women who would have suited me better than this one?" will be your thought, and you will be tempted to conclude that you have made a mistake; yes, you will be tempted to conclude that you have married the wrong woman; you will wonder why you did not see that she was unfit to become your wife. Then beware! That will be a very dangerous position. You will soon cease to love your wife, if ever you yield to that temptation; positive hate will come, and then your ruin will be assured. Never give place to such a thought, no, not for a moment; banish it as soon as it is suggested; your salvation lies in fighting it away. Even granting that you had made a mistake, that you had not married just the best

wife, such a feeling would not remedy the evil, it would only aggravate it. The best thing you can then possibly do, will be to make the best of it, and try to be content with your lot. But such a temptation is so far from proving that a mistake has been made, that if you marry the best woman to be found, you are apt to be assailed with it; she will have her faults, you will think at times that you have therossest, the most provoking of all women almost, and that you could have done better almost anywhere. Business men seldom engage in any enterprise which does not lead them through discouragements; the most successful speculations present, at times, a gloomy aspect, and lead men to feel that they have made a mistake. So, the most fortunate marriages bring shadows, sometimes very dark ones, and lead their subjects to feel for the time, that they have made a mistake. These cannot be avoided here, where we are all so weak and erring; depend upon it, you will have some of these shadows, and this temptation too, no matter how well you may marry. Do not conclude, when it comes, that you have made a mistake; fight it off; think just as little as possible of your wife's faults; dwell upon her virtues. Even if she should not prove all that you had desired, try to lift her up to a higher

level by living a noble life yourself, and giving her all the wealth of your love.

Guard in your married life against hasty conclusions. It may be that other men's wives will be ready to meet you with a smile, and greet you with a kind word, whenever they see you, while your own wife will snarl and snap in a rather disagreeable way. Do not conclude that you have the most disagreeable woman for your wife, but remember that you see the home phase of your wife's character, but the Sunday phase of the character of other men's wives, that you have no means of knowing how much they scold their husbands, and how ugly they are at home. Remember that "It is not all gold that glitters," that your plain-spoken wife, who may say too much sometimes, may after all, be a much better wife than others who seem the very embodiment of loveliness.

Above all, never let your affections wander to another. Though you should awake to the awful realization that you have made a mistake, never turn aside to an unhallowed love. You might find women silly enough to solicit such love; they may even make themselves so very charming as to incline you to think that they are just the ones to make you happy, that if you will but give them

your affections, withdrawing them from your wedded wife, you may yet find the happiness which you crave. But never yield to such a temptation; think what it would cost to desert your wife and take up with another; such a step could only bring ruin. Many a man, unhappily mated, has yielded to the temptation, permitted his affections to wander to another, has loved that other madly, deserted his family, turned his back upon home and friends, and gone off to enjoy the pleasures of unhallowed love. But how intolerable his lot! His name is disgraced and he is compelled to live a fugitive from justice. How can he be happy? Think well of the fearful cost such a step entails, and then guard resolutely against it in your married life. Command your affections steadfastly to their lawful object; you can if you will, no matter how unfortunate your married life may prove. Better that you do so, and live in a perfect purgatory, than that you incur the awful disgrace and ruin resulting from the desertion of your wife. Should your married life prove ever so unfortunate (and we are all liable to make mistakes), never yield to temptation; never put yourself in the way of temptation; avoid associating with other women in such a way as to draw your affections to them. Be a martyr for your own sake, if nothing else; let the world know just as little

about your wretchedness as possible; put on, in society, a cheerful exterior, though domestic unhappiness should be feeding upon your very vitals. Better that, than a home broken up, and two, or perhaps a half-dozen lives blighted forever.

But whatever else you may do in such an emergency, never think of divorce, except as a last resort. Never resort to that until convinced that it is the less of two great evils; be assured that divorce is no small evil, but a step fraught with the gravest of consequences. You may be tempted to think that divorce would end all your unhappiness, and leave the way clear for a more congenial union; but remember that you would have to publish all of your domestic infelicities to the world, in order to obtain a divorce. And if your wife should be a really bad woman, she would do you all the harm she could. No matter how righteous your cause, you would be criticised, maligned and condemned by many, your fair name would be covered with reproach. Would not liberty at such a price be purchased all too dearly? Then, at best, your family would be broken up, your children turned out in the world, deprived of that greatest earthly boon,—the united love of father and mother,—and loaded down with disgrace, besides. No! never seek divorce; let nothing ever tempt you to such a step. We do

not forget that your lot may be a hard one in the future, but however hard, never seek relief through divorce, unless your wife prove unfaithful to the marriage vow ; otherwise the remedy will be worse than the disease. Just think of the dragging of yourself and family before the public, and exposing all your unhappiness and the shortcomings of each to the public gaze. To a proud, noble soul, such an ordeal is worse than death. Again we say, never permit your affections to wander from your wife ; never accustom yourself to look beyond your union with her, to see what may lie hidden in the dark recess behind ; never coolly consider how tolerable might be your condition apart from her ; never accustom yourself to hang over the precipice of divorce, to see whether you can fathom the abyss below ; never accept that miserable sentiment, happiness first, and fidelity to the marriage vow afterward, but this : happiness in maintaining the marriage covenant sacred and inviolable.

CHAPTER XI.

THE GREAT OBJECT OF MARRIED LIFE.

MARRIAGE is not a mere matter of convenience, though nothing could be more convenient for our welfare; nor is it a mere matter of pleasure, though, in reality, nothing could afford greater pleasure. Its prime object is the forming of a partnership and the establishing of a home for the rearing of a family. The basis of well-regulated society is the family, society being composed of families. Without these, society would soon cease to exist. It authorizes marriage and the home, gives them the broad sanction of law, in order to perpetuate its own life. Society requires of every married couple the production of offspring. The man or the woman who is unwilling to bear such a burden has no right to marry.

But many young people are not willing to raise up children; they think that it will deprive them of too much of life's pleasure. It will not deprive them, however, of any pleasure which it is proper for married people to enjoy. It may, yea, it will increase their responsibility; for he who has a family of children depending upon him cannot flit

about as freely as if he were without children. But after all, what is man without responsibility? The true ideal life is not a floating about in pursuit of pleasure, but the bearing of burdens, a dignified self-denial for the purpose of giving attention to great interests and important enterprises. The man who has a reasonable burden of care, who has something to look after, and attends to his duty, is really the great man of society. Therefore, the man who is loaded down with the care of a household, who is under the necessity of giving much of his time and labor to a dependent family, is infinitely better off than one who knows not what it is to care for others. Do not be afraid of children, then; the duty of watching over them, loving them and providing for them, will make you all the more a man; it will give weight and dignity to your character. In ancient times a man was not considered anything unless he had a fine family of children. It was looked upon as a reproach, and an indication of divine displeasure to be without children. And although the same importance is not attached to it in our day, yet the people of most weight in every community, are our dignified, self-denying, burden-bearing fathers and mothers.

Why should you be unwilling to raise up a family of children? Is it too much care, think you?

But you were once a child ; you had to be watched over in helpless infancy. And many an anxious hour you gave your father and mother, and deprived them of many a night's rest, no doubt. Are you grateful for that loving care and self-sacrifice? Then manifest it by raising up children of your own, in the same way ; you will enjoy life more in such work than in trying to live a selfish married life. Remember that it is not simply marrying which prevents people from becoming selfish, disagreeable old bachelors, for there are many such inside of wedlock ; it is the drawing out of the affections, and the turning of the mind from self, by caring for others, which prevents such a sad outcome.

But you should be willing to raise a family of children because it is a duty which you owe to your Creator. He made the great and beautiful earth to be peopled ; He said to the original pair : "Multiply and replenish the earth." Suppose that all should refuse to obey this command ; the world would soon be given over to wild beasts. But of one thing you may be sure, the worst elements of society will multiply fast enough,—not always within the bounds of wedlock either,—yet they will multiply. If the better classes of society refuse to perform their duty in this direction, the worst elements must control the world after

awhile. Do all in your power to prevent such an outcome. If you are a man of good physical and mental endowment, and true nobility of character, if you make choice of a wife equally noble and equally well endowed, then you will be just the one to give to the world a goodly number of boys and girls. You should be proud of the opportunity of raising a noble family, and starting them out to bless the world. What higher privilege could you ask? Will you, for the sake of a little pleasure, throw it away? If so, you hardly deserve the name of man.

But in order that you may produce the best possible offspring,—children which will not only claim your care and a place in human society, but which will become worthy and useful members of the same,—you must give heed to certain principles, relating to the production of offspring, which every young man ought to know. In the preceding pages you have received such hints as will guide you in selecting a companion of whom you may beget children well endowed and capable of being developed into noble men and women. But this is not enough; you and the wife of your choice may be capable of bringing into the world, children of the noblest quality, and yet you may beget rogues, ninnies, or fools. One of the brightest men intellectually, in New England, who has

also a noble wife, is the father of an idiotic child. There is only one way in which he can account for it. He says, that about the time its life was initiated, he was all run down and worn out with overwork. No doubt he gives the proper explanation. We can scarcely doubt that the physical and mental condition of parents at the time they initiate the new life, has much to do with the condition in which their child is born. As illustration of this fact, take the following incidents gleaned from the "Sexual Science" of Dr. Fowler: A most godly father in appearance, of whom no one ever knew anything wrong, brought to a teacher a most obedient, excellent son, saying, as he did so, "Do not punish him, you will not need to, for he will do exactly as he is directed." Two years afterward, he brought another son, saying: "Manage him any way you like, for I can do nothing with him." The teacher found that the father was right; with the one, he had no trouble whatever, the other he could not manage at all. He would lie, steal and forge, all combined; the teacher was compelled to request the father to take him away. With tears in his eyes the father gave the following explanation: "There came a long period of financial embarrassment during my business career, when I must forge or fail. I could not endure to fail, lest my proud wife and

daughter, whom I had raised by commercial prosperity from a common, and placed them upon a high, social position, should go back again into plebeian ranks, to be tormented by their associates, and knowing that I could imitate to a dot the signature of a celebrated firm where I had been signing clerk for fifteen years, I forged note after note, as my necessities required, taking up each note with another, and at last all with my own money, so that this firm's accounts balanced to a dollar, and no one ever lost a cent, or knew of my forgeries. But it was while I was in this blunted state of my conscience, that I gave this son being. I thought to have hid my sin, but a just God has brought to light in his wickedness, my hidden guilt."

In another case a man who was never drunk but once in his life, begat a child while in that state, which was born an idiot, and always appeared as if intoxicated.

In another case, a man was studying out the model of a steamboat for about a year preceding the birth of a girl in his family. His brain was racked in constructing a plan such that the boat should carry a given load at a certain draught. He was under constant mental pressure for a year. The child begotten in that state of mental activity grew to be a woman with twenty-three inch

brain, superior temperament, and all organic conditions of the highest order of talents, especially the philosophical and artistic. She was a pronounced artist and philosopher.

A mechanical boy, whose immense causality and constructiveness astonished those who examined his head, was accounted for by his father's having been perpetually studying a mechanical invention for a year previous to his birth.

A father who was injured in his side on a whaling voyage by a harpoon, while suffering from it, begat a child with a marked weakness in the same side.

These facts all go to prove that if you would beget healthy, well-endowed children, children of noble character, you must give heed to your condition and your conduct at the time the life is initiated; that if you practice roguery or licentiousness, you may expect your children to manifest the same wickedness; if you are intemperate, you may expect them to be so, that if you beget them while intoxicated, you may expect them to be fools. Such facts go to show, on the other hand, that you may give your children wonderful endowment, by cultivating physical strength, or mental powers and tastes, and engaging in manly study and exercise about the time you beget them. Now do not pass this lightly by as a matter un-

worthy of your consideration; it is of the highest importance; you cannot afford to neglect it. Your attention or inattention to it will determine whether your children are to be of sound mind or idiotic, a cause of joy or sorrow, well endowed, or only commonplace men and women.

All this takes it for granted that you are willing to have children, that the initiation of life will be your voluntary act; otherwise you cannot, of course, use the precautions necessary to endow your offspring with specific powers and faculties. It is a sad fact that too many children come into this world unbidden of their parents; they are begotten by accident, at any time, and under any circumstances. Do not be guilty of such a sin against posterity; control the time; prepare yourself to give to the fruits of your conjugal enjoyment the best possible equipment for life. Put your sexual pleasure under the command of your will, taking it only at such times and in such ways as will either preclude the possibility of offspring, or insure you the best possible fruits.

But there is another matter closely related to this influence of the condition of the parents at the initiation of child-life, and equally important in its bearing. If the parental condition at initiation of life is as far-reaching as the facts seem to indicate, what must be said of the influence of the

mother during the months during which that child-life remains a part of her life. The father's influence ceases (his direct influence at least), at the very moment of initiation, but the mother's power for good or evil is greatly increased. It is so great indeed, that she may undo all that may have previously been done. She takes the new life into her keeping, and has it in her power to render abortive, through ignorance, carelessness or maliciousness, all the care of the father in choosing a proper wife, and initiating the new life at an auspicious moment, and to give to the world at last a blockhead, an idiot or a knave. Of the means by which she may do this, it is important for every young man to know, so that he may, when the time comes, help her to make assurance doubly sure, and thus prevent the ultimate defeat of his cherished plans.

So great is the influence of the mother upon the life of her child during the period of gestation, that she may, to a great extent, atone for any previous shortcomings in the work of reproduction. By attention to a few simple facts, she may give her child any moral or mental trait, taste or power which she may desire. What an important fact this is for prospective fathers and mothers to know? It puts their offspring in their hand during that period more than any other,—like clay in

the hands of the potter, we may say,—to be moulded according to their liking. Is not this worth knowing? Then be thankful that science has put this knowledge into your hands, and instructed you how to use it; listen attentively to facts.

1. The power of the mother to determine the intellectual endowment of her children.

A lady presented four sons for phrenological examination; her eldest, fair to middling only, her second, a splendid natural orator, with large ideality, language, wit, reason, etc., her third, an equally natural painter and artist, but her fourth had large constructiveness, etc.* Her explanation was as follows: About a month before the birth of the first, thinking it time to learn something about confinement, because unwilling to trust the doctors, she got several books to mothers, among them one on “Maternity,” which showed her how she could shape the character and tastes of her children before their birth. Though too late to benefit the one about to be born, she resolved to be in time should she bear another. She had always desired an eloquent son. When she found herself about to bear the second, she gave herself up to hearing orators and reading poetry. She listened to every good speaker in the pulpit, at the

*See chapter xiii., for explanation of these terms.

bar, in the legislature, on the bench and on the political rostrum. While carrying the third, she visited, with a trained artist, all the studios she could find, giving herself up to the admiration and study of the fine arts. But when the fourth was coming forward, her husband was building a new country home; but he was obliged to leave before it was finished, and she had to become head mechanic, to direct, contrive, pay off the hands, look after the farm, economize material, etc. As already stated, the first was not remarkably endowed; but the second was an orator, the third an artist, the fourth a mechanic, and a lover of business. This shows very plainly what the mother may do with her children while yet they are a part of her life.

A magazine writer brought her four children for phrenological examination, in all of whom every one of the writing organs, language, ideality, sublimity, wit, and the entire intellectual lobe, were very large, larger than in the mother, while the father was a common mechanic. The exercise of these faculties by that mother in her vocation, and during the time she was carrying her children, undoubtedly accounted for their intellectual endowment.

A New York mother, learning the power which she possessed, resolved to make use of it. The

result was the birth of a child far superior in endowment to any of the preceding ones.

A man and his wife were both deficient in arithmetic, and disliked it. He failed in business in the east, and went west, where inflamed eyes prevented his keeping books; but his ambitious wife determined to help him rise in the world. She applied her whole time to his accounts, answering letters, etc., in which her calculation was perpetually employed. Meanwhile she gave birth to a daughter who was remarkable for computing numbers in her head, and acquiring arithmetic. The mother also taught music at that period, and her daughter was a splendid singer and player.

Prof. Fowler gives many more such facts gathered in his professional life; but these are sufficient. There can be little doubt that the cultivation of particular tastes, or the exercise of any particular faculty during the period of pregnancy, results in the development of those particular tastes, organs, etc., in the children which she bears. People are generally very anxious about the training of their children after they are born, and of the influences which come in to mould their character. They generally do all they can to make them good and great, but they should begin earlier, when the young life is entirely in their keeping; if they neglect this important opportu-

nity, they work henceforth at a great disadvantage. On the other hand, if the period preceding birth be improved, that work will go far to remedy any subsequent defect in education and privilege. Act upon such important knowledge, give the world the benefit of it in a noble offspring.

2. The power of the mother to determine the moral character of her offspring.

Any phase of moral and religious character can be stamped upon the child by the mother in the same way, i. e., by the cultivation of the desired phase during the period of gestation. If she cultivate a feeling of reverence, if she strive to obey God's laws and walk in his commandments, her child will naturally incline to the love and fear of God. If she delight herself in the exercises of religion and benevolence, her child will naturally incline to religion, benevolence, etc. If she cultivate the moral virtues, such as honesty, veracity, firmness in resisting temptation, etc., her child will incline to a life of moral integrity and uprightness. But if she indulge a wicked temper, permitting her anger to control her words and actions, then look out for her child; it will be a kind of powder magazine, always ready to "go off" on the least provocation. If she cultivate any sort of vicious habit, such as lying, stealing, profanity, wicked and impure thoughts, disregard of God's com-

mandments, unholy desires, etc., then her child will take to evil as naturally as the duck does to the water. It was not an accident that Ishmael, the son of Hagar, became a wild man, whose hand was against every man. Her state of mind before his birth made him naturally incline to such a life. Nor was it singular that Samuel led the life to which his mother consecrated him. Her feeling of gratitude to God for his kindness in taking away her reproach, was stamped upon her child. Mothers in this day may stamp the same holy character upon their sons, if they cherish something of the same devout spirit.

In many instances we see the children of out and out drunkards grow up to hate rum and every species of intemperance. It seems to contradict the law already enunciated, i. e., that the moral state of the father at the time of the initiation of the new life, is stamped upon the offspring. But it is only the coming in of a higher law, the influence of the state of mind cherished by the mother, during the period in which the child's life is intrusted to her care. This not only neutralizes the evil work done by the father when he begot the child, but gives the child a character directly opposed to that which would have been given by the father. For the same reason we often see the child of a pious father grow up to be an outbreak-

ing sinner, or a rank infidel. The feeling of the mother,—perhaps a conviction in her mind that her husband was a hypocrite, and that religion was only put on by those who profess it; or an aversion to the religious exercises in which her husband engaged, and a longing for the indulgence in pleasure and folly into which other husbands led their wives,—these influenced the life which she carried within her, and rendered it the opposite of the father. Many a mother, no doubt, reads in her child, the exact state of mind which characterized her during the months preceding its birth. A most melancholy illustration of this fact is cited by Prof. Fowler: A splendid father and mother brought three sons for phrenological examination. Two of them manifested a good disposition, the third was a perfect fury. He would fight father and brothers, and everything which came in his way, just like an enraged beast. His father said that he was born soon after Lee's soldiers sacked the place, and rifled the house of whatever they wanted, turning a deaf ear to his wife's entreaties to be spared on account of her delicate situation; this so enraged her that she literally fought them, became desperate with fury, and remained so till after the child was born. It is said that the mother of Napoleon Bonaparte spent the months during which she carried him,

in reading Plutarch's lives with all their details of military exploits. He was the only member of the whole family who manifested military genius.

It would be claiming too much, perhaps, to say, that a mother may, during the period of gestation, counteract all the evil previously done, and make up for all the omissions, but she can certainly defeat all the good previously done, she can transform genius into dull mediocrity or foppishness, she can change religion to impiety, moral integrity into moral bankruptcy. We blame our fellow-men for their perversity, we blame children for their ugly, unruly dispositions; but it is an indisputable fact that, in a great many instances, they deserve pity more than blame. Their mothers gave them their perverse dispositions. It is a terrible thought, yet how can we escape it? Science fastens it upon us. We speak of individual responsibility, but where shall we draw the line? Where does the parent's responsibility cease, and the child's begin? O the thought that we may, as parents, stamp upon others,—our own children,—a character of moral deformity, a wicked, perverse disposition, to drag them downward! How it should stimulate us to a thoughtful, careful consideration of the duties and privileges of married life!

3. Marking offspring.

But not only do the cherished feelings and dispositions of the mother go to determine the character of her children; the casual incidents and the accidents, as well, often mar the plastic life within her. Who has not heard of a marked child? It means simply that some terrible object or scene presented to the mother during her pregnancy, produced in her such a state of mind that it stamped upon her child some deformity of mind or body.

A woman about to become a mother, saw a man deformed in his feet, walking along the street; she amused herself by looking at him. When her child was born, its hands were just like that deformed man's feet.

A woman in the same condition, insisted on going to a menagerie, and became very much amused at the tricks of an elephant. When her child was born, it had feet shaped like those of an elephant. Another woman went to a menagerie, and was much interested in all the animals. Soon after she gave birth to a monstrous being, some parts of which resembled one animal, and some another.

“But why should young men dwell upon such things? They are only proper for women.” For

this good reason: That they may prevent their wives from running into such dangers, by their counsel, and especially that they may not lead them into dangers, nor be guilty of conduct which will mark their own children.

A man took his wife out fishing on Lake Erie, when she was about four months along in her pregnancy. The company were spearing a kind of fish found in the lake. A frightened fish leaped over the boat directly in front of her, making a peculiar noise as it did so. It frightened her terribly, and her child was born with a snout just like that fish, and made a noise, at intervals, like that made by the fish in its leap over the boat. It lived only a short time.

A man had his wife out riding in a carriage. They were frightened by something in the bushes; she wanted to go on, but he insisted on stopping and driving back to see what it was. It proved to be a drunken man. About three months afterward she gave birth to an idiot girl who walked, talked and acted all through life, just like that drunken man which frightened her mother.

Sometimes a man is so beastly as to get drunk, and abuse and frighten his wife himself when she is pregnant. One such came home drunk, took up a large knife, and threatened to kill his wife.

She ran away in terrible fright, and hid herself from his fury. In that condition she gave birth to an idiot son, who all through his life would cry out at intervals, "O don't kill me."

Some men get into the habit of scolding and railing at their wives when things do not go to please them. Such conduct is very inconsiderate at any time, but is nothing less than a crime when their wives are about to give birth to children. A woman was thus railed at while she was busy at work with her back to her husband, and it so wrought upon her feelings that she could not speak to her husband. Her child, born awhile after, never spoke to his father until grown up, and then he had to turn his back toward him before he could do so. At that time, above all others, a woman should be treated with kindness and consideration; her every want should be supplied, and her every desire should be gratified if possible. She may seem cross and fretful, full of whims, but all should be borne patiently; she should be treated with the greatest kindness, for such fretfulness is a natural result of her condition. The husband, for whom and for whose children she undergoes the inconvenience and suffering of child-bearing, ought to know how to bear with her. His kindness will help her to bear her bur-

den, and what is of more importance to him, it will enable her to bequeath to her children a happy disposition.

It has been pretty well settled in scientific circles that the first six months of gestation affect the physical condition, determining the physical endowment of the child, while the remaining three months affect the moral and intellectual endowment. If, therefore, you would have healthy children with strong, vigorous bodies, have your wife give special attention to her health during the first six months of her pregnancy. She should not toil excessively; she should have plenty of exercise in the open air; she should give close attention to diet. If she have weak lungs, or weak stomach, or a proneness to any disease, she should guard against everything calculated to aggravate these troubles; she should take remedies for them, and try to improve her health. She may thus avoid giving birth to diseased children. The great crying evil, perhaps, is that women about to become mothers, often perform the office of household drudge, toiling from morning to night, week in and week out, till all worn out, and in that condition bring their children into the world. It is a sin. At that time, if no other, they ought to have hired help; if their husbands will not or cannot afford it, they should do the work of the household

themselves. No woman in that condition ought to work hard; she needs all her strength for the life within her. By overwork and worry many a strong, healthy woman has been made to bear weak, puny, nervous, sickly children, totally unworthy of her. On the other hand, many a poor, weak, sickly woman, who never could do her own work, who could scarcely walk about the streets, has borne strong, healthy boys and girls, simply because she gave all her strength to endowing them. Remember this physical endowment of offspring must be made during the first six months of gestation, so that the prospective mother needs to care for her health from the very start.

But if you would provide for the intellectual endowment of your children, take good heed to the three months next preceding childbirth. If you want an orator, have your wife listen to orators and study their discourses; have her read poetry, and cultivate the imagination. If you want your child to be an artist, have your wife cultivate, during those months, a taste for art. If you want a mathematician, have her study mathematics. If you want a mechanic, have her interest herself in mechanical inventions, designs, etc. If you want your child to be moral, upright, God-fearing, religious, then have your wife attend

church all she can, engage in religious exercises, and delight herself in moral uprightness and integrity, wherever pursued. Give good heed to these things, and you can insure both the physical and mental endowment of your children.

But bear in mind, an act of carelessness or a fright may mark a child at any period of gestation, either a very short time after conception, or a very short time before childbirth, so that parents should be on their guard against such things all the while.

We cannot dwell longer upon this branch of our subject, though we feel that we have only hinted at the facts bearing upon it; but we hope that enough is here set forth to show you its importance, and stimulate you to further study. We feel that it not only contains the key to the problem: "How to produce noble men and women," but also to that other: "How to insure the continued progress of our race."

CHAPTER XII.

THE HOME.

Too much importance cannot be attached to the home. It is that which the family claim as their peculiar heritage, and is sacred to them. Though a part of the world, yet the world is excluded from it. The world's cold gaze is not permitted to penetrate its sacred precincts. It is a kind of principality,—one of the constituent parts of society,—but yet independent in the management of its own affairs, and not accountable to anybody save when it interferes with the rights of others of its class. A good home, a happy home, is nearest heaven of all on earth. It is lighted up by love and good will; its inmates are bound together by the most sacred ties known among men.

Some married people prefer to have no home of their own; they prefer to live in hotels and boarding-houses; their children know not the meaning of the hallowed word "home"; they feel none of its refining, restraining and ennobling influences. Such married people think that a "home" would be too burdensome, and would require too much care and expense. We have

some apostles of a new gospel (pardon the use of the sacred word in such a connection), who tell us that the home is an evil, that marriage is an evil, and that the world will never get on well until both marriage and the home are banished from society, and men and women behave toward one another like beasts. They would abrogate all marriage laws, and turn mankind out, not as families, but as individuals, to form alliances and beget children whenever and wherever they may choose. They do this, they say, because the home is so often a place of misery, because the family is so frequently a collection of individuals, not bound together by love, but by law. We grant that there are many unhappy homes; it is a sad thought; but for this, shall we destroy the home? Is it likely that the annihilation of the home would increase the reign of purity and love among men? As well might we expect that the annihilation of courts of justice would strengthen the reign of law and order.

Why, it is home that gives to men and women the brightest adornments of human character. It is home that makes man a hero in life's struggles. When dangers gather and storms rage, and he feels discouragement creeping over him and chilling his spirits, when he is almost ready to give over the struggle, then he thinks of home, of wife

and children depending upon him, and looking to him for protection. This thought nerves his arm for further conflict; he feels that he must succeed, and he does; whereas, without a home, failure would have been the result. He loves his country, because he has a home in it, and receives protection in that home. He rallies under his country's flag, and stands in the thick of the fight, yea, dies cheerfully beneath its folds, because it is the flag which waves over his home, and gives unto him and his, peace and security. It is home, too, which gives to woman her greatest loveliness. She does not want to be an old maid; her woman's nature shrinks from such a fate; so she often marries at a great disadvantage, only that she may have a home. Of course she could have a home with her father and mother, as long as they live, or with a brother or a sister, but not the home for which her nature longs. She wants a home in which she can reign as wife and mother, with a husband all her own, and children to look up to her and claim her loving care. Without such a home she cannot be satisfied. Better that many should not find such a home, than that she should be denied the privilege of seeking for it. In such a home she can patiently bear sorrow, suffering, toil and care, which would set her wild in anybody else's home. It is such a home, and

that alone, which gives woman the title of mother, the most sacred title ever borne by mortals,—a name associated in our minds with patience and loving self-sacrifice,—a synonym for all that is best and truest on earth. Take from the world the home, and you rob humanity of this motherhood, and leave in its stead nothing but woman as cold and heartless as the ostrich,—capable of bearing children still, but only to cast them off as foundlings. What would this world be without loving, self-denying mothers?

And what would children be without the home where they may have the united love of father and mother, where they may be watched over and provided for by their natural protectors? They come into the world in a helpless condition. No matter how well-endowed by nature, they need a course of training and instruction which will develop their powers. What better place for this than the home? What better agents than those who gave them being? The mother loves the child as none other can; it is bone of her bone, and flesh of her flesh. She will suffer and deny herself for it as none other will, and bear with it as none other can. Say what we will of the evils in homes where love reigns not, and in homes badly governed, the fact remains that we cannot dispense with the home; nothing has yet been

found to take its place in the rearing of children. They need the light and love of the home, just as the plant needs the light and heat of the sun. Granting that these are not found in every home, we cannot, on that account, break up the homes where they are found, and thus rob future generations entirely of their influence.

The first duty of the husband is to provide a suitable home for his family. He may not be able to buy one; he should not go in debt for one, except with a reasonable assurance of meeting the obligation, without prejudicing other interests. He should take a broad view of his responsibilities; for he is not only to provide a home, but he is to provide food and raiment for his family. It may be necessary, therefore, for him to rent a home, but he should try to procure a good, comfortable one. Some men, hale and healthy, live year after year in miserable hovels; some start to build houses, and leave them unfinished for years; some rent a wretched tenement, and never aspire to anything better. Men who do this are indolent; or perhaps they earn money, but spend it for rum or tobacco; whereas they ought to save it and use it in procuring a better home for their families. A man who will spend his hard earnings on rum and tobacco, and wear ragged clothes, and compel his wife and children to live in a

filthy garret or cellar, is hardly fit to live. Certainly he does not deserve the respect of his fellow men, much less the love of his wife. Be industrious, be economical; waste nothing on wicked and foolish habits; then, whether you rent or buy, provide for your family the best home your means will allow.

And not only provide it, but put into it whatever you can afford to make it attractive. A home should not be like a prison, gloomy and forbidding, with bare walls and unadorned ceiling. Be it ever so humble, it should be arranged with taste and neatness; its walls should sparkle with little attractive articles, brought in by the husband, or wrought by the skillful fingers of his wife. It should tell its own story of contentment and love to every beholder; it should bear eloquent witness to the fact that to its inmates "There is no place like home." It was a custom with the ancient heathen to bring costly offerings to the temples of the deities whom they worshiped; these offerings were laid up to adorn the heathen temples. Nothing was esteemed too rich or too rare to be thus set apart for a favorite deity. Some of the ancient temples were full of such offerings. So the husband should bring offerings to his wife as the object of his noblest affections,—offerings rich and rare, to be laid up in

their home to beautify and adorn it. He should bring pictures for the walls, books for the shelves, good respectable furniture, and little ornaments and fancy articles for the corners. If he can afford it, he should place in his home a musical instrument, upon which the skilled fingers of his wife and daughters may "discourse most eloquent music." He may have a great many places to put his money, but he should not neglect his home. He should give it the benefit of a goodly share of his outlay. He should especially strive to bring some little offering of love from every journey, or from every visit to the city. Such things may be trivial in themselves, but they go far toward making home attractive, and especially toward keeping alive that love without which home is only a kind of prison.

Let it be your ambition to have a good home, a model home; resolve that you will have it, then work for it with a will; you cannot but succeed. It may be only a cottage; do not try to have a mansion, if your means be only sufficient for a cottage; but make the cottage just as beautiful and attractive as possible; fill it so full of valued treasures, and above all, with the light of love, that it shall seem entirely a palace to its happy inmates. Adorn it, beautify it; beautify the lawn in front of it. Plant trees and shrubs and flowers

and fruits, until you rival the garden of Eden. Spare no pains and no reasonable expense to make your home the brightest spot on earth. This you should do for your own sake, but more especially on account of your children. The home is the place where they must live, and where the best influences are to reach them. If it should not be the dearest place to them, it will drive them away from its purity and its safety, to be ruined by outside influences, perchance. There are many children who do not love their homes; they would rather be anywhere else than at home; of course such will not stay at home if they can help it. In order that children may love their home, they must be made to feel that it is a place of love. If they do not love it, parents ought to feel at once that there is something wrong; they ought to examine and see if it be lit up as it should be by the light of love, if its government be not too strict and severe. There is a vast difference in homes which appear about equally attractive. From some the children always seem glad to get away; from others they never go but with reluctance. And sometimes we see this anomaly: A child from a humble cottage with bare walls and bare floors and scant fare, placed in a splendid home, elegantly furnished, whose walls are covered with fine pictures and whose table is

loaded with dainties, is homesick, and unhappy, and cries to be taken back to its humble home. It finds something in its own humble home which it does not find in the other, and without which it cannot be happy. We may learn a lesson from this which will be for our lasting good, viz.: that home is nothing without that love which binds the hearts of parents and children indissolubly together.

And this leads to the next thought, that the husband should not only provide a home, and bring to it his richest treasures, but he should love it and all its inmates. If his home is to be a happy home, he must give it something more than money. While he brings the votive offering, he should especially strive always to bring a heart full of love, warm love for wife and children. Without this his gifts will be but empty things reverberating a hollowness which will make home a sad and dreary place. After all, love is the most important adornment of the home; let it have that, and it can dispense with almost everything else. Not only should the husband love his family and his home, but he should show his love; he should show that it is the dearest place on earth to him. This he cannot do, by making every possible excuse to get away from it. If he should spend his evenings in clubs and lodges and

stores, and come home simply to eat and sleep, his love will not be very manifest, though he may yet love his home and his family very dearly. As actions speak louder than words, his family will be very apt to conclude that his love is nothing more than an empty profession.

Not only should the home be the abode of love, but it should be a realm of law and order as well. While all should feel that nothing is denied them which is for their good, they should as certainly understand that penalty follows every willful transgression. Order must be maintained; parental authority must be upheld; and very often the enforcement of proper family discipline is one of the most disturbing elements in the home. Children transgress; one thinks they ought to be punished; the other would enforce discipline in some other way. A conflict ensues; Scripture declares that "If a house be divided against itself, that house cannot stand." Certainly a home with divided authority cannot maintain good discipline; much less can it be a happy home. Of course the husband is the head of the household, and may say that he has a right to decide what ought to be done; but if his wife should not acquiesce, she can defeat him in the end. The right way is for him to confer with her, and agree upon some plan, so that they may act in harmony. If

there be divided counsels, if one defend the child, when the other tries to correct it, all discipline will be at an end, as soon as the children understand this. So it is almost necessary that there be concerted action ; at least the children should not know that there is any difference. One parent should never interfere with the other at the time of administering discipline ; difference of opinion should be expressed at another time.

Another grand requisite of every well-ordered, happy home is the perfect equality of husband and wife. In JULIUS CÆSAR, Shakespeare makes Portia, wife to Brutus, chide her husband in this fashion :

“ Within the bond of marriage, tell me, Brutus,
Is it excepted I should know no secrets
That appertain to you? Am I yourself
But as it were in sort, or limitation,—
To keep with you at meals, comfort your bed,
And talk to you sometimes? Dwell I but in the suburbs
Of your good pleasure? If it be no more
Portia is Brutus’ harlot, not his wife.”

We have here the very pith of the matter. It is true that the husband should rule the household, but he should rule through love, rather than by authority. The wife should be the queen of the home, the “imperial jointress” of that sacred realm. In no other way can the course of married life be made to run smoothly. If he should

undertake important affairs without consulting her, she will be better than the average woman if she do not heap reproach upon him for every misstep, and thus bring bickering and strife. But if he consult her, she will share the responsibility, and cheer, in time of disaster. Some men carry affairs with a high hand; they argue that it is none of a wife's business what her husband does, that she is concerned only with the affairs of the household. Such a course excludes her from real companionship, and renders her little better than a harlot and a slave. She is in no sense a wife and a helpmeet for her husband. Such treatment is a great wrong to her. Hers is confessedly the hardest lot in life, anyway; she must stay shut up in the home almost all her life, cut off from society and its privileges, while her husband is out in contact with the great, busy, thinking world, where he is carried along on the current of its progress, and where he is constantly finding something to break the monotony of life's routine and care. Now if he should live within himself, never talking over current events and the business of the day with his wife, she must remain almost wholly isolated from the great world around her. Whatever may be her condition at marriage, she cannot but deteriorate under such treatment, fall behind her husband, and shame him in the eyes of

the world. How much better to make her his wife, his boon companion, with whom he can share all his enterprises, and all which he finds in this great world that interests himself! His enjoyment will be none the poorer for this sharing, but, on the contrary, will be greatly enhanced, by uniting, with his own, the interest and enthusiasm of a kindred spirit. But some men claim that their wives do not take any interest in passing events and business affairs, and therefore, they say, it is no use to attempt to talk over such matters with them. In some instances the charge is undoubtedly true; for some women are too indolent to think of active life, and some are too much occupied with fashion to talk of business or current political events. Woe, the while, to him who has one such for a wife! But in most cases we are glad to believe that women naturally feel a deep interest in all that is transpiring around them, and especially in that which concerns their own home and family; and if they seem indifferent, it is because their fathers and brothers and husbands have carefully excluded them from participation in such affairs all through their lives. If they once find that this sphere is open to them, that their advice is wanted, and that they can be a help to their lords, they will gladly give heed to the most perplexing questions of public and do-

mestic economy. It is a fact of which no young man should be ignorant that it is a great mistake for a husband to try to lord it over his wife, and carry everything with a high hand; that it is a still greater mistake to exclude her from all participation in the active affairs of life, and remand her to the simple dull routine of domestic drudgery. Make your wife your equal, the joint ruler with you of your home; give her a voice in all the affairs of life. Make your life the mystic wire which will pour in upon her energizing currents from the great lines of human thought and progress, and govern her, if at all, by the power of a devoted love. Thus may you be in the truest sense the head of your household, and rule to your heart's content.

CHAPTER XIII.

PHRENOLOGY AND MARRIAGE.

UNDOUBTEDLY there are many who have but little confidence in the Science of Phrenology. Nor is this strange; for it is a new science, and but little understood. Then it is a science which must ever rest very largely upon experiments, and hence we are compelled to accept it mainly on the testimony of others. In other words, it is destitute of the natural basis which belongs to most sciences.

On the other hand it must be said that its advocates claim too much for it. Phrenologists are too much inclined to represent it as the sure index of the soul, by means of which we may tell, infallibly, the character of the individual. They have traveled about the country, lecturing and playing the role of fortune-tellers. They have carried the science to the borders of materialistic fatalism, tracing all the vagaries and monstrosities of human character and conduct to certain peculiarities in the formation of the brain. It is needless to say that the science thus proclaimed, takes human action out of the realm of volition, and

strikes a blow at the doctrine of moral accountability. It tends to the fatalistic idea that a man has no power to determine his character, but must be just what he has been born. Such a science once thoroughly accepted, would lead to the bald fatalism advocated by some of the ancients; it would paralyze human energy and prove a curse to mankind. We may be thankful, therefore, that people are not ready to accept a science which is being pressed to such fatalistic absurdities.

But there can be no reasonable doubt that the cranial development does have an influence upon the character of the individual. To dispute it is to dispute that there is any difference between a man with a well-developed, well-shaped head and one with poorly-developed, insignificant brain. It seems also clearly established that certain portions of the brain do govern certain definite faculties. This has been proved by experiments made upon certain animals. An animal is put under the influence of chloroform; a portion of the skull is removed, exposing the brain. An electrode is then applied to the exposed brain; this excites the animal to action. The action varies according to the position of the electrode. When it touches one convolution of the brain, the animal cries or barks, when another, it walks, when another, it eats, when another, it fights, etc. Now it is found

that the location of these convolutions in the animal correspond very closely with the portions of the human brain assigned by phrenologists to the several faculties. This leads naturally to the conclusion, that the brain which governs any particular faculty is where phrenologists locate it. It leads to the further conclusion that a full development of the head in the region of any faculty denotes the strength of that particular faculty, and that a deficient head in that region denotes the weakness or absence of that faculty.

Undoubtedly there is more in phrenology than we are apt to think; those who understand it are found to be better judges of human nature than other people. Somehow they can read human nature quite accurately, and are not so liable to be deceived; but we should not put too much stress upon it. We should remember that there is a difference, after all, and a wide difference, between the poor hare under the influence of chloroform, with an electrode acting upon its brain, and a live, thinking, intelligent human being. In the one case we have a mere machine, acting only as acted upon; in the other, we have both the machine and the manipulator of the electrode, who can determine to what portion of the machine the current of electricity shall be applied. It is in his power, therefore, to say what the action

shall be. Hence, it often happens that while the cranial development indicates the strength of certain faculties, the individual turns the stronger current upon other faculties, and thus makes himself a different man from what he would be should he follow his natural impulses. But very generally the voice of phrenology is a warning well worth heeding.

In a previous chapter (CHAPTER V), there were given extended directions to guide in the choice of a companion, or to aid in giving advice to others. If all people were thoroughly honest, if all were just what they seem to be, those hints would be sufficient without anything further; but we ought never to forget that while outward conduct may be all that we could ask, the life within may be far otherwise. The outward conduct, as has been said, is something which may be put on for a purpose; and it may be so skillfully fashioned as to hide completely the real person behind it. Study as closely as we may, if we have nothing else to guide us, we may be deceived. Even granting that people generally strive to overcome natural tendencies by manipulating wisely that great electric machine (the brain), with which nature has endowed them, it is impossible for them to get away entirely from the evil effects of those tendencies, which would render

them objectionable as companions. There are women against whose good name calumny has never dared to breathe a whisper, who are naturally extravagant in dress; they wear out twice as much clothing as others of equal rank, and never look any better, either; they strive to economize, but in vain. There are others who have spotless reputations, who yet cannot economize in the management of a household; they think that they are economical, but they spend twice as much as other women who live just as well; they cannot help it; they deserve pity rather than blame. There are others who are naturally impatient and fault-finding; they are good, kind-hearted and loving; but yet they fail to make home happy, because of an unfortunate natural perversity. There are still others who cannot keep a household in order; they work hard; they resolve and plan, but in vain; somehow they carry disorder and confusion wherever they go. These things are not faults, they are weaknesses; we cannot condemn for them, yet they are serious drawbacks, and no possible amount of training can insure their eradication. Phrenology will point these out where they exist, in cases where they might otherwise be overlooked, and will thus enable one to keep clear of them; and this is of the utmost importance.

As the seaman will be sure to see for himself the rock which looms up boldly in his course, so the seeker after conjugal happiness needs no help in discerning the openly vicious. It is the hidden faults of which he needs warning. This is the chief value of Phrenology.

It will pay one, therefore, to give some attention to the subject. By this it is not meant that you should study it as a specialist, but that there are certain fundamental principles of the science which you would do well to master so far as to be able to use them readily in your intercourse with people. You will find this of advantage in many ways.

Phrenology, as a science, is not very old, although many of its principles are said to have been known many centuries ago. Albertus Magnus, a scholastic of the thirteenth century, divided the cranium into three regions, viz., Judgment, Imagination, Memory. In 1562 Luigi Dolce drew a chart dividing the brain into nine regions. But a German physician named Gall is the father of the science. He took up the study while a student, and located the organs of twenty-seven faculties, as he supposed; but many changes have been made in his classification. He published the results of his researches in 1796.

The following outline is copied from the *Amer-*

ican Cyclopaedia, with a very little change (see "Phrenology"). It is believed to embody the results of the latest researches by the specialists in this field; it gives the organs of forty-one faculties now supposed to be definitely located.

DIVISION I. AFFECTIVE FACULTIES.

1. DOMESTIC GROUP: 1, amativeness,—the sexual instinct or impulse; A, conjugal love,—the pairing instinct, which singles out one; 2, philo-progenitiveness,—parental love,—love of offspring, pets, etc.; 3, friendship,—the social instinct, attachment to friends; 4, inhabitiveness,—love of home and country, patriotism; 5, continuity,—persistence of emotion or of thought, application.

2. SELFISH GROUP: E, vitativeness,—love of life, dread of annihilation; 6, combativeness,—the impulse to resist and oppose, resoluteness, courage; 7, destructiveness,—readiness to inflict pain, or to destroy; 8, alimentiveness,—appetite for food; 9, acquisitiveness,—impulse to get and own, to hoard; 10, secretiveness,—instinct of reserve and evasion, cunning, policy; 11, cautiousness,—sense of danger or evil, watchfulness; 12, approbateness,—love of praise or approval, love of display, ambition; 13, self-esteem,—sense of self-appreciation and self-respect, dignity, pride; 14, firmness,—tenacity of will, perseverance, stubbornness.

3. MORAL GROUP: 15, conscientiousness,—sense of right and justice, integrity; 16, hope,—anticipation of future good; 17, spirituality,—sense of the unseen, faith; 18, veneration,—reverence for deity, adoration, worship; 19, benevolence,—desire for human well-being, love of others.

4. SELF-PERFECTING GROUP: 20, constructiveness,—instinct for building or putting together; 21, ideality,—a sense of the beautiful and perfect, imagination; B, sublimity,—love of the vast and grand; 22, imitation,—ability to pattern after or mimic; 23, mirthfulness,—sense of the absurd, wit, humor.

DIVISION II. INTELLECTUAL FACULTIES.

1. PERCEPTIVE GROUP: 24, individuality,—perception of individual objects, curiosity to see; 25, form,—perception of shape or feature; 26, size,—perception of dimension or magnitude and quantity; 27, weight,—perception of force and resistance, of pressure, of gravity and equilibrium; 28, color,—perception of hues, tints, lights and shades; 29, order,—perception of arrangement, method, system; 30, calculation,—cognizance of numbers and their relations; 31, locality,—cognizance of place and situation; 32, eventuality, or memory and history,—cognizance of events, occurrences or facts; 33, time,—cognizance of suc-

cession and duration: 34. tune.—cognizance of melody and harmony: 35. language.—cognizance and use of all signs of thought and feeling, words included. power of expression.

2. REFLECTIVE GROUP: 36, causality,—cognizance of dependence and efficiency, or the relation of effect to cause; 37. comparison,—cognizance of resemblances, of identity and difference, discrimination. power of analysis and of criticism; C. human nature.—discernment of character and motive; D, agreeableness or suavity,—ability to conform, and to be in sympathy with those about one.

For the outlines of the accompanying cut, we are indebted to the *Phrenological Journal*. From this cut and the preceding outline, which have been made to correspond, you may easily learn the location of the organ governing each enumerated faculty. You will notice that in the outline the faculties are arranged in two divisions, I, AFFECTIVE FACULTIES, II, INTELLECTUAL FACULTIES. Then you perceive that the first division is subdivided into four groups, and the second into two. Now notice the location of these groups in the cut, and you will find that they divide the cranium into sections. The DOMESTIC GROUP (1, A, 2, 3, 4, 5), occupy the lower back of the head. Always bear in mind that the or-





gans in the cut have duplicates on the opposite side of the head. This group embraces the faculties, which, when well and evenly developed, go to make the good husband and father, or wife and mother, the good citizen and the faithful friend. One with head deficient here is poorly sexed, and will usually be incapable of loving, either offspring or companion very devotedly. And inasmuch as a good, robust, healthy sexuality is necessary to the best types of manhood and womanhood, the one deficient in this region will lack that force of character and vigor so essential to a truly noble life, and will be incapable of begetting or of bearing well-sexed offspring.

The SELFISH GROUP (E, 6, 7, 8, 9, 10, 11, 12, 13, 14), occupy the side of the head around the ear, then up and back along the DOMESTIC GROUP, to the top of the head. The name of the group indicates the character of one with head well-developed in these regions. One with full head back of, and a little above, the ear, in the region marked "combativeness," will be quarrelsome and belligerent. One with full head just above and around the ear, in the region marked "destructiveness," will be noted for wearing out clothing, smashing crockery, also for cruelty and indifference to suffering. Murderers are usually full here, sometimes so much so that their ears

stand out from the head. One with prominent head at "alimentiveness," will be noted for ravenous appetite; one with large "acquisitiveness," will be miserly; one with a full head just back of the top center, at "firmness," will be characterized by stubbornness. But this group is not an unmitigated evil; when evenly developed with other portions of the head, it is essential to a well-rounded character. It denotes business push and energy. "Firmness," "cautiousness," "acquisitiveness," "self-esteem," and a good degree of "combativeness," are essential to a good business character. One must have a certain amount of selfishness in order to fight successfully the battles of life.

The region just back of the orifice of the ear, marked "vitativeness" in the cut, is worthy of special attention. One with full head in that region will usually live to a good old age, especially if that be accompanied by a good width of the head between the ears.

The MORAL GROUP (15, 16, 17, 18, 19), occupy the front top of the head back from the forehead to the groups already mentioned. A good full head here denotes strong religious sentiment, reverence for God and his law, sympathy for the suffering about us, uprightness of conduct and moral integrity. A good head in the region of this

group will counteract the evil tendencies of the SELFISH GROUP. One deficient here is not to be trusted too far. It betokens a natural disregard of moral obligation.

The SELF-PERFECTING GROUP (20, 21, 22, 23), occupy the region in front of the "SELFISH GROUP," and up between that and the "MORAL GROUP." A good head in this region characterizes the inventor, the poet, the orator and the artist. Without a good development here, it is impossible to excel in any of these spheres, though of course, other faculties are necessary, as we shall see, in order to give scope to some of these faculties.

The PERCEPTIVE GROUP (24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35), occupy the region around the eye, both above and below, and on either corner. These are the essential faculties, the overseers which set the others at work. "Language," denoted by a fullness of the eye and of the region below the eye, gives scope to "ideality" and "imagination," and hence combines with these in the orator, the poet and writer. These faculties go to make the intelligent, prudent, orderly, discerning man and woman, capable of seeing into, and understanding the things about them, and interested in all that is going on.

The REFLECTIVE GROUP (36, 37, C, D), oc-

cupy the region of the forehead in the center, above the PERCEPTIVE GROUP. A good development here characterizes the philosopher, the wise critic, the student of human nature, and the agreeable, polite companion, capable of feeling at home in any presence. A good development in this region is of great importance.

From these facts, certain conclusions are inevitable. If one would select a companion capable of loving, and who will enjoy the conjugal relation, who will love home and children, then should he choose one with the back of the head well-developed. The same is true of one who would select a companion capable of bearing well-sexed, noble children. If one would have a companion of high moral character, pious and devout, then should he choose one with well-rounded head in the region of the moral group, large "conscientiousness," "spirituality," "veneration," "hope," "benevolence." If one would have a companion with push and energy and business tact, and capable of bearing children with good business faculties, then should he choose one with well-developed "cautiousness," "firmness," "acquisitiveness," and a fair proportion of combativeness, combined with good back and front head, and balanced by good moral faculties. If one would have a poet, an orator, or an artist, for a compan-

ion, or one capable of bearing mechanics, orators, poets and artists, then should he look out one with well-developed "SELF-PERFECTING GROUP." If one would marry a smart, capable, intelligent woman, neat and orderly in her home, neat in her dress, wise and lady-like in society, a woman capable of bearing smart, intelligent boys and girls, then should he look out for the development of the "PERCEPTIVE GROUP" of faculties. He should marry a woman with a good front, coupled with a good back head.

If one would avoid a termagant, then let him avoid the woman with large "combativeness." If he would avoid the woman who will tear to pieces and wear out, and smash up and waste faster than he can buy and bring into his home, then should he keep clear of the one whose head is very full just above and around the ears. Especially should he take warning if that organ is so large as to cause the ear to stand out prominently from the head. If one would avoid the woman who cannot see disorder and dirt, who never has a place for anything and nothing in its place, who cannot interest herself in anything or anybody, who would constantly shame him by her want of tidiness and lack of common sense, then he should shun the woman whose head around the eyes is poorly developed.

But many of these faculties, objectionable or otherwise, are denoted by the features as well as by the shape of the head. Inasmuch as it is not always convenient to examine the heads of those with whom we come in contact, it may be well to give some hints on reading character from the face and features.

The faculty of "imitation" is denoted by the descent of the wing of the nostril next the face. Good speakers and artists and actors are distinguished by this feature. "Causality," or the power of reasoning, is indicated by an upward curve of the wing of the nose. "Comparison" is denoted by a fullness in the center of the upper forehead, and by the point of the nose appearing to be divided. "Ideality," the poetic faculty, is indicated by the lateral width of the upper forehead. Shakespeare had this feature very marked, as one may see from his pictures. "Constructiveness" is denoted by width between the eyes. This, too, is the unfailing sign of good common sense, good taste and good judgment as to the fitness of things. A woman with a good width between the eyes, will not often shame her husband in society by indiscretions and follies, whatever else she may lack.

"Cautiousness" is indicated by the length of the nose from the forehead to the point. If you

will notice those of your acquaintance most distinguished for carefulness and circumspection, you will find them marked by this feature. Persons with this feature strongly marked are apt to be suspicious and jealous-hearted. They are apt to put the worst construction upon the conduct of those about them, and find danger and guilt where they do not really exist. If this feature be accompanied by a drawing down of the corners of the mouth (which is the sure sign of a gloomy disposition), then beware. You could not walk circumspectly enough to prevent suspicions from arising in the mind of such a person. If to these be added large "combativeness," indicated as already said, by a fullness back of, and a little above the ear, then whosoever takes the possessor of these to be his wife, "enlists for the war." Avoid her as you would avoid the flames. You could, by no possible course of conduct, find happiness in such a union as that.

"Destructiveness" is denoted by general width between the ears, and by the distance of the orifice of the ear below a horizontal line from the eye, also by a large, thick neck. These are un-failing signs. The possessor of these cannot be economical, try as she may; she will tear her clothing on every fence and rock within her reach; she will not be able to keep herself looking well,

no matter how much she may buy; she will use up crockery and provisions with amazing facility.

“Acquisitiveness” is denoted by a fullness of the nose on each side, where it joins the face. “Economy” is denoted by a fullness under the chin, at times resolving itself into a “double chin.” These two signs joined together denote the ability to acquire money, and the wisdom to save it. When very marked, they betoken a miserly disposition.

“Philoprogenitiveness” is denoted by a drawing upward of the eyebrows. “Inhabitiveness” is denoted by length and projection of the lips on each side of the centre. “Conjugal Love” is denoted by breadth of the lower jaw under the wisdom teeth. “Friendship” is denoted by slightly converging wrinkles in the edges of the lips. These are the unfailing signs of the faithful friend, the loving wife, the loving, faithful mother.

“Mirthfulness” is indicated by a drawing upward of the corners of the mouth, and by small wrinkles extending backward from the external corners of the eyes. Persons of cheerful mind, remarkable for their wit and humor, possess these signs.

“Veneration” is indicated by the resting of the eyeball high between the lids, as if partially turned up. “Benevolence” is denoted by a slight

projection of the upper, over the lower lip, and by horizontal wrinkles to the right of the centre of the forehead. "Conscientiousness" is denoted by perpendicular wrinkles immediately over the roof of the nose. This sign marks a soul of high moral aims and upright intentions.

"Approbativeness" is indicated by its raising slightly the upper lip, and exposing the teeth. "Self-Esteem" is indicated by a fullness and stiffness of the upper lip. These signs distinguish egotistical and vain persons.

"Firmness" is denoted by a downward projection of the ridge of the eyebrow over the sight, also by a thick, short neck. These are also signs of "Continuity." When very strongly marked, they denote stubbornness and obstinacy.

Other hints might be given, but these are deemed sufficient for all practical purposes. "A word to the wise is sufficient."

CHAPTER XIV.

THE MARRIAGE RELATION—ITS NATURE.

IN this age of theories and reforms and isms, a great deal is being said and written against the marriage relation. Many are calling for its entire abrogation. They tell us that it is an evil. As an evidence of this, they declare that, in many instances, marriages are a mere matter of convenience and policy, that in many others, they are the result of recklessness and thoughtlessness; that in all such cases men and women are held together in unwilling wedlock, by the power of law, and that strife and wretchedness and unhappy homes are the result. They argue, therefore, that it would be better to abrogate all marriage laws and banish forever from society the custom of joining men and women together by a covenant which makes them one for life. Instead of such a union, established, recognized and enforced by law, they would have a covenant, made by the parties themselves, without legal sanction or constraint, to be abrogated at any time, and renewed again at the will and pleasure of the contracting parties. This, they tell us, would eliminate from society all the

unhappiness which now exists among men and women, and would insure in every instance a happy conjugal union. That much which they charge against the marriage relation is true, candor compels every thinking person to admit. That such a reform would eliminate the unhappiness resulting from binding men and women together, who never did love, or who have ceased to love each other, any one can see; but that it would banish all unhappiness from human society, is a conclusion not warranted by the facts. Granting that the marriage relation is, in many instances, a yoke too heavy to be borne contentedly, and that great evils are often the result, it does not follow that its abrogation would render humanity any happier, for its abrogation might bring even greater calamities upon the race. This thought amounts to a settled conviction when we consider the effects of the reform proposed.

It must be evident that such a reform would change the entire constitution of society; the family would no longer constitute the basis; the family would be entirely abolished and society would be composed simply of individuals. We can scarcely estimate the far-reaching effects of a change so radical. Parents would cease to sustain the relation of husband and wife; the father would no longer be under obligation to support

the mother of his children; there could be no law compelling him to do so; nor could he be compelled to provide a home for his own children; he could desert them, or turn them out upon the world, at his pleasure. Nor would the mother be under any greater obligation; the very principle of the proposed reform forbids anything of the kind; she would be at perfect liberty to abandon the man of her choice, and her children, also, at any time. Children would thus be left at the mercy of fickle and vicious parents, liable to be turned out at any time, fatherless, motherless and homeless. Home, with its hallowed memories and influences would be banished from the earth; it could no longer exist. Men would have no heart to seek for fame and fortune; they would no longer have courage to battle with life's difficulties;—how could they, when the women, calling themselves their wives, might leave them and their children and their homes at any time? With these two strong anchors gone,—the home and the family,—which go so far toward binding men everywhere to earnest work and steady habits, men would be turned out and compelled, perforce, to roam about like beasts, with no higher ambition than the gratification of the propensities of their animal nature.

But why go further? This is sufficient to con-

vince us that the remedy is worse than the disease, that with all its evils, however great, it is better to hold sacred still, the marriage relation as it is found among us, because of the blessings which result from it, and which cannot exist apart from it. When we consider what it has done and is doing for the good of mankind, we cannot but feel that with all its faults, we love it and prize it still.

That the marriage relation should be perpetuated as the true relation of the sexes together is affirmed for the following reasons:

1. It is the basis of all well-ordered society. In society there must be government, and in order that there may be government, there must be authority vested in some recognized head, upon whom certain obligations are placed. In civil government we must have officers, whose duty it is to command the people within certain prescribed limits, and who, by virtue of their position, come under obligation to do certain things for those whom they govern. If law and order are to prevail, the people must respect the authority of those who are placed over them, and at the same time, hold them responsible for the discharge of their duties. The family lays the foundation for such government; the husband and father is the recognized head of the family; as

such he is responsible, to a certain extent, for their conduct, and, at the same time, entitled to be obeyed by them in all reasonable matters. It is his privilege and duty to command his children, and train them to be subject to his authority. Now if we break up the family, and take children out from under parental authority, we compel them to grow up without being subject to any authority which they are bound to respect, and thus without government. With such an order established, we cannot reasonably expect them to become obedient, law-abiding citizens of the state; for if we build society upon a basis of anarchy, we cannot hope to have good order and good government as the outcome.

But of course some other way might be devised for training the young, and some of these advanced reformers have suggested one. They say: "Let the offspring of the temporary marriages be handed over to the state." But who can be so well qualified to care for children, during the years of helpless infancy, as the parents themselves? Who can do it with so much heart as they? The whole scheme is against nature, for parents naturally love their offspring with a love which prompts them to care for them as no one else can. Who can so well nurse the babe as its mother, the one appointed by nature to lavish all

the wealth of her love upon it? Who can discern its wants so well, and minister to them with so much patience as she? And who can help that mother with as much zeal as can the father and natural protector of her child? The ties of nature draw parents toward their children with a love which prompts them often to sacrifice their own ease and comfort and health itself for the good of their children. This love prompts them to watch over and care for them with a fidelity which the hireling can never know. Any scheme, therefore, which contemplates the taking of children out from under the care and authority of parents, is against nature, and robs children of that which heaven has ordained for their protection.

Besides, what place is so well calculated as the home, to foster purity of life and character? Away in its quiet precincts, shut in from the coldness and coarseness of the world, and the vulgarity of the crowd, the purest, the most noble human lives blossom out, and come forth to shed their fragrance upon society. It is an indisputable fact that the bringing together of large numbers of children is not favorable to the promotion of purity and virtue. Somehow such promiscuous association develops the worst elements of their nature, and dwarfs the good. We have, in our country, many orphan asylums and homes for

little wanderers and the like, into which hundreds of children are gathered; but the managers of such institutions do not keep such children long if they can help it; they put them out just as soon as they can. And where do they put them? Where, but into private homes? They take the little ones, deprived of their own homes, and of the care of their own fathers and mothers, and put them into other homes where they can have the loving care of foster parents, who are thus made responsible for their welfare, and to whom they are thus made subject. This, it is felt, is the best possible thing for the child, when once deprived of the home, the love and the care with which nature endowed it.

Take it all in all, there can be no place so favorable for the proper training of children as the home. They are there most secure from the corrupting and destroying influences which prove so disastrous to the young. They are there directly under the influence of their parents; the two things most essential to any important work, being amply secured; viz., direct supervision and direct responsibility.

In the home, too, where all are bound together by common interests and by the strong ties of nature, they are provided for by their own father, they are watched over by their own mother, they

are associated together. The children of the same home often are separated, and the children of different homes brought together, and the children of the same home are separated from the children of other homes. How would you have the family? A family is not a no. It takes two parents, and the love of each for the love for one another, and their love for their children, and children will be the result of this love, to make a family. Can any other influence, the hallowed influences of an institution which substitutes the family circle?

2. The marriage relation should be perpetuated, because it is according to nature.

Men and women alike feel the need of a home; they need it for their own sake, to say nothing of the interests of their children; they need it in order that they may be happy and contented; they need it in order that they may better cope successfully with the difficulties of life. Not only do they need it, but they long for it, it is an instinct of their nature to look forward to a home and family of their own, as the true goal of life. But without the marriage relation, a home, a family, recognized and enforced, is an impossibility. People cannot be left in the uncertain hands of lust, and the result of their union will be an uncertain

that they will have no disposition to seek to build up a home.

More than that, men and women naturally desire the marriage relation for its own sake. They feel that it is the normal condition of mankind, for which single life is only a state of preparation; hence single life is always unsatisfactory; people are glad to pass through it as rapidly as possible. The fact is that men and women instinctively long for some one to love, not simply for an opportunity to gratify the sexual appetite; they long for some one whom they can look upon as their own, to the exclusion of the claims of all others. This seems to be a settled instinct of human nature.

But especially emphatic is the voice of nature in regard to offspring. The parental instinct prompts to the nourishing and training of offspring. Cold theorizers and the rash votaries of unbridled lust may talk about turning children over to the care of the state, but fathers and mothers never. They long to watch over their children, and help them develop their powers of mind and body. They find such comfort in consecrating themselves to this work, as goes far toward atoning for any infelicities which may arise in the marriage relation. They naturally

cling to their offspring, sacrificing their dearest interests for their welfare. Many a mother has given her life for her children, by stitching it away in some wretched attic, or wearing it out over the wash-tub, rather than turn her children out into the world to be warmed and fed and cared for by strangers. Judging from the manifestations of this disposition on every hand, we must conclude that it is one of the strongest instincts of our nature. Even the beasts of the field are characterized by a strong love for their offspring. The fury of the bear robbed of her whelps, is proverbial in the Holy Scriptures; even the timid deer and the more timid hare will fight to defend their offspring. The ostrich, which is said to lay her eggs in the sand, and leave her young to their fate, stands in such marked contrast with the rest of creation, that she is set forth in Scripture as the type of those parents, who turn away from their young and leave them to their fate. Our modern reformers would have us all become cruel like the ostrich, in that they would have us banish home and the family, and beget children to be reared as foundlings at the hands of strangers.

But never will they succeed; their whole theory is against the best instincts of the race, and against every dictate of common sense as well.

8. The marriage relation should be perpetuated because it is the relation of the sexes established by the Creator.

The earliest authentic records of the past show that when God created the race, he established the marriage relation, creating one original pair; and whatever may have been the variations among some portions of mankind, this relation has had the sanction of the greatest nations, all through the ages of the past, as we shall see in the next chapter. To-day the civilized world recognize it as the only proper relation of the sexes, and condemn every other.

Turn wherever we may, we seem forced to the conclusion that nothing better than the marriage relation can be invented for regulating society; this, above everything else, seems calculated to accomplish every desired end; then it seems most in accordance with the instincts and common sense of humanity, and in entire harmony with the established order of things. We may safely conclude, therefore, that the marriage relation and marriage laws are destined to have a place among men as long as the race continues under its present constitution.

The marriage relation is almost of necessity a compact for life; to make it anything else would be to strip it of all the enumerated benefits; to

make, in fact, just about what free love desires. The termination of the relation certainly cannot be left to the mere pleasure or caprice of the contracting parties, for that would be free love in its boldest form, that would be to destroy home and release parents from all obligation to each other and to their children. Nor can it be limited to a term of years, for that would be but little better; besides it has neither common sense, nor love in its favor, inasmuch as love cannot be limited to a term of years. We conclude, therefore, that it must be for life. And why not? If a marriage is fortunate, the love which unites the happy pair will continue through life, and will even broaden and deepen as the years go by, so that the man and wife will be more firmly united after a term of years than when they plighted their faith, the one to the other.

Now since people will marry, and are not contented until they are married, and have no inclination to separate when happily married, the only reform which we need, to eliminate the unhappiness of which our reformers complain, is the instruction of the candidates for matrimony, so that they may be able to marry fortunately. Bring about this reform, and there will be an end of unions maintained only by the power of law. The golden chain of love will bind each married

pair instead. Do this, and there will exist no possible reason for repealing existing marriage laws; there will be no demand at all for a marriage compact, dependent on the will and pleasure of the contracting parties. This is the reform which we need,—wisdom to guide our young men and women to fortunate marriages. Such a reform we may have, without endangering any of the interests of society.

Besides the interests of offspring, which as we have seen, appeal to us so strongly, the interests of parents themselves demand that marriage should be for life. A man and woman wedded for life feel an interest in each other which they could not feel were the union liable to be terminated at any time. They work together; the battles of life are fought together, its victories mutually enjoyed, and its defeats mutually shared. They secure a home, where they pass the years together; that home becomes dear to them because of the years spent in it together; it helps to cement their hearts into one. Their children share that home; it becomes dear to them because it is the “old home.” They regard it as the dearest spot on earth, because there is where they enjoyed the loving ministrations of father and mother. They love their parents more because of their love for that old home; they love to gather

in that home; in that home those parents can spend their declining years, respected by all who know them, loved by neighbors, loved and tenderly cared for by loving children. In that home they can find the quiet which they need, in their decline, and the sorrows of gathering infirmity will be sweetened by the love of their children and their love for each other, intensified by the hallowed memories of the past.

Could free love give us such a home as that,—free love that releases husband and wife from all obligation to each other and encourages them to desert each other, and form other unions,—free love that deprives children of the love and care of their parents, and sends them into the world to be cared for by strangers? Can such a cancerous social anomaly bring us down to such a happy old age as that? Never! Instead, it would doom us to wander through this world without a home, without a companion in whom we could confide as the solace and comfort of infirm old age. It would deprive us of the love and sympathy of our children, and doom us to die, at last, unwept by loving friends, and to be laid in the grave by the hands of strangers.

Undoubtedly it is for the good of society that marriage should be for life, and that the laws of the land and of the church should come in to re-

strain those who would break away from this life compact. Such seems to have been the will of the Creator, as manifested both in nature and in revelation.

But let us not swing too far and conclude that every truly married pair are joined by a mystic tie which makes them one for time and eternity, and that marriage is therefore, absolutely indissoluble. While it is true, no doubt, that all true matches are made in heaven, i. e., sanctioned by divine, as well as by human authority, it is equally true that the marriage relation belongs strictly to this world, and is intended for the good of people here, and that its force and obligation will not extend beyond the limits of this earthly life. This being true, it cannot have any of that mystic power which many associate with it. Otherwise it would bind its subjects forever, which Scripture plainly assures us is not to be the case.

Whether we regard marriage, therefore, as a civil or a religious institution, it is not absolutely indissoluble. Being instituted, as has been said, for the good of mankind, if, for any cause it cease to promote the welfare of its subjects, if it crush their interests, and deprive them of happiness, then it may very properly, and ought to, be dissolved. In other words, since it was not designed to enslave men and women, but to bless them, it

should not be perverted into any such uses. The man or the woman who has been unfortunately bound to a body of death, ought to have some mode of escape. This is found in divorce. We must admit that such a necessity was not contemplated in the original institution. "From the beginning it was not so;" and there would have been no need of anything of the kind had it not been for human weakness and sin. If there were no deception, if men and women were always just what they profess to be, and would always remain what they ought to be, there would be no need of it at all. But to compel a man to live with a woman who has grossly deceived him, is to banish happiness from his life. To compel a woman to live with a man who is untrue to his marriage vows, is to do violence to the holiest instincts of her soul, and to treat her with heartless cruelty. To compel a woman to live with an idle, drunken, worthless husband, who fails to bring her and her children the support which he owes them, is still greater cruelty, if possible. There are properly three causes for which divorces ought to be granted: gross deception, or the procuring of the marriage vow under false pretences; infidelity to the marriage vows, and a failure to fulfil the obligations of the covenant. This, it will be said, adds to the one Scripture ground for divorce. To this

reason
for divorce

it may be replied that it does in form but not in fact. Jesus said that "the Sabbath was made for man, and not man for the Sabbath." That is, a divine precept is not to be so construed as to injure those to whom it was given. By parallel, therefore, the divine teaching is not to be so interpreted as to make marriage a curse instead of a blessing. It is but in accordance with all his teaching, to annul the covenant whenever it requires the sacrifice of the dearest interests of one or both of the parties concerned.

Notwithstanding, every marriage vow should be taken with the full understanding that it is to bind for life; and divorce should come in, if at all, not as a thing desirable, but only as a dire necessity, something as the knife of the surgeon comes in to sever a limb. No such thing ought to be contemplated by any one, on entering the marriage relation,—a relation too sacred to be severed for trivial causes. Easy divorce laws are a curse; they do not remedy conjugal wretchedness; they rather increase it. They foster a spirit of recklessness, which prompts many to marry as a kind of experiment; they lead young people to look upon marriage as a trivial matter. Let it be understood that marriage is for life, that if the parties make an unfortunate choice, they must abide the consequences, and they will endeavor to make a

wise choice,—the true remedy for the unhappiness which exists among married people. “An ounce of prevention is worth a pound of cure.”

Divorce is at best a terrible remedy; it cannot be applied without dragging one's infelicities all before the public, and creating more or less of scandal. It often does more harm than good, the remedy proving worse than the disease which it seeks to cure. It ought to be used very sparingly.

Manifestly, then, the only proper termination of the marriage relation is death. But death is liable to come at any time, yea, he does come to the young and beautiful, as well as to the old and infirm. If he were only to sever those who are unfortunately married, he might save the world a vast deal of trouble and scandal. But he scorns to limit himself to such; he goes into the happiest homes, and often takes the most loving wives and affectionate husbands; indeed, it seems, sometimes, that he shuns unhappy homes, and especially the disagreeable husbands and unfaithful wives, as though he dreaded to take them into his embrace. Thus it happens that many happily married people, whose marriages were truly made in heaven, are left with desolate homes and hearts. What ought such to do?

Those who regard marriage as a mystic tie

which binds forever, would say, "Let them be true to their marriage vows, even after death has removed the loved one. Let them live on in their loneliness and desolation." Others would say, "Let them marry again." The latter view is most in accordance with the dictates of common sense and with the view of marriage already advanced. It would certainly be cruel to say to the young man, deprived of the love and sympathy and counsel of his wife, "You must henceforth be content to live without these." It would be cruel to say to the young widow, "Because death has taken away your husband, you must be content to live husbandless all the rest of your days." It would be little less cruel than the oriental custom of burning widows with the dead bodies of their husbands.

But it must be said that second marriages are not to be encouraged, that a larger per cent of them prove unfortunate, than of first marriages, for the good reason, no doubt, that there are more difficulties in the way. Undoubtedly, the ideal marriage is that of a young man with a young woman, whose hearts yield to each other the first rich fruitage of love. Were it not for the ravages of death and the freaks of human frailty, this would be the only kind known among men. But here again, sin has changed the original constitu-

tion of things, so that we have not what should be, but what must be.

One great difficulty in the way of second marriages is the inability of the parties to exercise proper discretion. Their circumstances are such, generally, as to necessitate more or less of haste; the widower needs a housekeeper; the widow, some one to look after the interests of her business; they think that marriage is the only way out of the difficulty. More frequently, perhaps, their feelings urge them headlong into matrimonial schemes which demand great deliberation. And so it happens that widows and widowers often marry without much regard to the fitness or unfitness of the match. Sometimes this is due to the fact that they are in their dotage, and cannot wisely judge as to what is best. At other times it comes from a conviction that they are no longer at a premium in the matrimonial market, and hence must fall in with the first offer.

But it must be admitted that there are difficulties in the way of choosing wisely, which do not lie in the way of first marriages. Candidates for second marriage usually have a family whose interests are to be consulted along with their own. It often happens, therefore, that a choice which would be wise in a first marriage, would be very unfortunate in a second. There are three dangers

especially, which it may be well to point out and consider: 1, The bringing of two families together; 2, the choosing of one with unsuitable disposition; 3, the choosing of one of improper age.

1. The bringing of two families together.

This is a grave danger; if both of the contracting parties have families, it necessitates the bringing of those two families together. There is an old saying that "No house is large enough for two families." Just think then of bringing two together, and trying to bind them into one, by adding a third! No wonder that it often ends in bitter strifes and heart-burnings and "confusion worse confounded." The fact is, children will be children; they will have their petty quarrels, no matter how good they are; and what more natural than for them to take sides with the members of their own family against the other? This will lead to an appeal to the respective parents for a redress of grievances. Now it is well-nigh impossible for people to feel toward other people's children just as they do toward their own; their own will be a little nearer and dearer, even though they may be the lawful protectors of the others, and they will be a little prejudiced in favor of their own against the other, unless they have wisdom above the average of mankind. That will be

“an apple of discord” in the family, and will result in the estrangement of husband and wife. It is generally the case that such marriages result either in the remanding of the children to the control of their respective parents, which is a virtual division of the family, or in the permanent estrangement of husband and wife.

A marriage which not only unites two persons, but two families as well, is a very grave undertaking, and ought to be very gravely considered. We may well question whether marriage was ever intended to be so far-reaching in its results. Certainly facts warrant the conclusion that not more than one out of every hundred, perhaps not more than one out of every thousand, such marriages, proves fortunate. Every candidate for second marriage ought to know the danger, and knowing it he may well pause on the bank of the Rubicon; for, when once over, there is no retreat. The only safe way, therefore, seems to be for the one with a family to search out one without such incumbrance. But this exposes to another danger, viz.:

2. The choosing of one with unsuitable disposition.

It would be most natural for one with a family of children to seek out a companion in like situation,—a woman who knows what it is to love and

care for children. That privilege denied, he would naturally incline next, to one still single, of about his own age. Here lies the danger. A man with a family of children is usually along in years, somewhat. We have said that a man should marry by thirty at the farthest. The same is true of woman; a single woman past that age is more confirmed in her habits, and less likely to make an agreeable companion, than one younger. Add to this the fact that single life, after the marriageable age is past, tends to render her selfish, fault-finding, exacting, unable to bear with the noise and the pranks of children, and the danger becomes a serious one. As has been said, it would be hard for any of us to feel toward the children of another as we would toward our own. We may add that it is hard for any woman who has never had children, to take charge of the family of another, and feel the interest, and exercise the forbearance of a mother. The difficulty is greatly increased in the case of one who has lived single until well advanced in years. The instances are very rare in which such a choice would prove fortunate for all concerned. The danger is so grave that the widower, who would do well by his children, might better seek a wife in some other direction. He ought to run just as little risk as possible.

There seems no way left to him, therefore, but to look for a companion among young, unmarried women. But this exposes to another danger, viz.:

3. The choosing of one of improper age.

While it is best for widowers with families to seek out companions younger than themselves, it is possible to carry this to an extreme. It is a notorious fact that widowers of all ages and conditions have a wonderful drawing toward young women. It is common for men in their dotage, with families of children grown up, to seek to marry young women. This amounts almost to a mania, in many instances. The age is made the prime requisite, and if a woman is young and handsome, her general fitness or unfitness is not canvassed at all. Often, when the widower finds a young woman ready to listen to his suit, his head is turned, and he does not stop to ask if she has the proper qualifications and disposition to go into his home and care for his children and look after his interests. She is young and beautiful, that is enough. He shuts his eyes to everything else, he turns a deaf ear to the warning of friends and the entreaties of children, and marries her in defiance of reason and common sense. How many widowers have thus made fools of themselves, and brought sorrow upon themselves and their families.

A man, advanced in years cannot afford to jump

at the chance of marrying a young woman. He should ask himself why she accepts him,— a man much older, perhaps old enough to be her father, or even her grandfather. It may be because she loves him and feels that he is the man to make her happy; most likely it is for a worse reason than that. Perhaps she has forfeited her good name, and is on the broad road to disgrace, and wishes to marry him to cover her shame. Perhaps he has money which she and her friends wish to secure, and only marries him for his money, and for the position which it will give her. When we reflect how many second marriages are prompted by such motives, we cannot wonder that so many of them prove unfortunate. If young people need to use caution in marrying, the candidates for second marriage should use extraordinary caution.

The matter of age should be an important consideration. A man should never think of marrying a child to be taken into his family; he should marry a woman old enough and motherly enough to command the respect of his children. If his children are grown, and he needs a companion for his home, he may as well marry one of about his own age, either a maiden lady or a widow whose children are also grown. There is no reason why he should marry a young woman; the necessity does not exist in his case. But it is often neces-

sary for a man well on in years to marry a woman much younger than himself, for reasons already given; yet in these instances men should not choose women simply because they are young, but because, along with their age, they possess other needed qualities. In no case should there be too great a discrepancy in ages; a great deal depends upon circumstances. If a man is youthful and well-preserved, he may safely marry a woman much younger in years. Such a man at the age of forty-five may safely marry a woman of thirty, or twenty-five, or even twenty, provided there exists a normal, healthy love between them. But a man should never marry a woman so much younger in age and disposition as to seem a child in her relations to him. A man past thirty ought never to marry a woman under twenty-six, unless she be remarkably forward and womanly in her disposition. He ought never to think of marrying one under twenty.

Of second marriages this ought to be said further: a great many ought never to have been consummated. An old man in his dotage ought never to marry and beget children; he wrongs society in doing so. Such a man ought not to marry at all, unless it is necessary in order that he may have a home with some one to comfort and cheer him. A man with family grown up and a com-

fortable home, where he can spend his closing years with children who are willing to love him and supply all his wants, has no excuse for marrying. He often brings great sorrow upon his old age by doing so, forfeiting the love of his friends and his children, and involving himself in cares and troubles which embitter his whole after life. It were far better for such an one to keep so fresh in his soul the memory and image of the beloved dead that he will not have any desire to marry. In this way can he best merit and retain the love of children and friends.

Thus far we have gone on the supposition that the marriage relation should be monogamous. We have in our country, however, a so-called religious sect of very-much-married people, who tell us that a man ought to have the privilege of marrying as many wives as he can support. And strange to say, this doctrine seems to be spreading; already they control one territory, and hold the balance of power in others; they are being re-enforced by an occasional ship-load from Europe, converted there and sent over by their missionaries. Just what the end is to be, we cannot tell. But aside from Mormonism we have, scattered all through our country, men who accept these sentiments in practice if not in theory,—men who have nominally one wife recognized as such by them

and the laws, but who have other women whom they support, and who are wives to them in everything but name. Now if polygamy be right, we ought to know it; but if monogamy is right, we ought to live up to it, and rid our land of everything which defies it.

Of course we must admit that polygamy has the sanction of antiquity, having been practiced in all ages of the world's history. The Bible sanctions it thus far, that some of its most prominent characters had a plurality of wives, and yet were not specifically condemned for it; many such were even commended for their piety. Abraham had a wife and one or two concubines at the same time; Jacob had two wives and two concubines; David had a number of wives; Solomon was an over-much married man, and was condemned, not for the number, but on account of the character, of his wives. Now if polygamy was good in that day, why not in this?

The question seems plausible, but the following reasons lie against it:

1. Mere antiquity is not a sufficient recommendation; the world moves; many ancient customs are not in accordance with the spirit of our civilization. Slavery has the sanction of antiquity, but who would restore it in our land? The putting to the sword of enemies, is sanctioned

by antiquity, but who dares defend it on that account to-day? The world has outgrown many ancient customs.

2. Polygamy was always the exception, and not the rule. The mass of mankind in every age have practiced monogamy.

3. Monogamy was the form of marriage instituted by the Creator, he having created and joined together one man and one woman in the beginning.

4. Christ re-enacted this original law of the creation by his teaching, expounding and enforcing it by the plainest possible precepts.

5. The polygamy of the Bible was vastly different from the polygamy of to-day; it was not prompted by a desire to gratify lust, but the longing for numerous offspring. The world was sparsely settled, and the habits of the people made it possible for men to support large families. The desire for numerous offspring seemed to override every other, so much so, that a man's rank was determined, not by wealth, nor by power of intellect, but by the number of his sons. How natural, under such circumstances, for men to take a plurality of wives! In this age, when people want few children, and are contriving how not to have them, that custom of antiquity is brought forward with very poor grace.

6. As a matter of fact the births of males and

females are about equal. This argument is conclusive; either every man must be content with one wife, or else some poor fellows must be content without any. In the past, when men were continually engaged in warfare, and thousands of men fell in every conflict, the women outnumbered the men in many instances, so that it was possible to tolerate polygamy without wronging any man. Inasmuch as women had no other pathway open to them save that of marriage, it was really a kindness for men to take as many wives as they could support. But now that Christian civilization has established the reign of peace, and destructive wars are becoming less frequent, justice demands that every man content himself with the one woman born for him.

7. The changed condition of woman under Christian civilization, is another unanswerable argument against polygamy in this age. The time was when woman was looked upon as man's slave, and was scarcely accounted worthy to stand in his presence. Every avenue to self-support was shut against her, and she was entirely dependent upon man. Under such circumstances she was compelled to marry somebody; to fail to do so, was to disgrace herself and her friends. It is so in some oriental countries to-day. Place woman in such a condition as that, and she must give her-

self away on some terms. If she cannot find a man with a whole heart to bestow on her, she must take one with such fractional part as he may be willing to bestow. At all events she must have a man in order to escape ruin. Under such circumstances polygamy was a necessity, when the number of females happened to exceed the number of males.

But now all this is changed in Christian lands, especially in the most civilized and enlightened. Woman is no longer the slave, but the equal of man. The vocations once open only to men are now open to her. She can act as clerk and keep books in stores, teach in public schools and in academies, work in factories and telegraph offices, and receive fair wages. Not only that, but our colleges are opening their doors to her, and she is improving the opportunity to prepare for the highest spheres of usefulness, so that woman is no longer compelled to marry somebody or be ruined. Our civilization has made her independent, and bids fair to render her more and more independent, as the years go by.

Our civilization, therefore, has solved this question of polygamy. Woman is no longer compelled to bow down to man as her lord and master; she now meets him as his equal, with abundant opportunity to earn a comfortable living

without him. To expect her, under such circumstances, to content herself with a polygamous marriage in which she is considered at best, as worth only the fractional part of a man, is to expect her to throw away all that she has gained.

Some would tell us that the physical differences of the sexes are such as to render polygamy necessary, if men are to be true to their marriage vows. They argue that man naturally demands larger scope for the sexual appetite than woman, and hence, if legitimate indulgence be limited to one woman, he will either ruin her health and embitter his conjugal union, or else prove false to his marriage vows, and indulge his desires unlawfully. That one or the other of these evils does follow in too many instances, must be affirmed; that this need be so, is emphatically denied. If such were the fact, we would be compelled to grant, at once, that polygamy is right, and monogamy, wrong. But, as we have seen, the number of males and females born into the world is equal, and if it were true that man demands, by inherent natural instinct, greater scope for the sexual appetite than woman, then it would follow that no adequate provision has been made by the Creator to meet that want,—a strong argument against the theory. The fact seems to be that the Creator intended every man to limit his indulgence to that with one

woman, and that, of course, without injury to her health and happiness. That many men demand more than this, is true, but it is not according to nature. Their natures are perverted; they have so strengthened the sexual passion by indulgence, that it bursts out beyond its proper bounds and works ruin in its course.

This argument seems to assume that the chief end of man is the indulgence of the sexual appetite, that this is the one thing essential to man's happiness, and that social customs must be regulated accordingly. Such an assumption is dishonoring to the sex; it puts men down to the low level of the beasts, and turns them over to spend their time and energy in gratifying beastly passions. As a man I spurn such an assumption as a vile slander. Certainly, man has a far nobler mission than that; it is his mission to cultivate and develop his powers of mind and body, and devote himself to noble works for noble ends. It is his duty to spend his time and energy in doing noble deeds for the good of the world. He who does this, will not have strength to waste in sexual indulgence; he will be far nobler than the one who lives only to gratify his passions, and will know a pleasure of which the votary of lust can never dream. The indulgence of animal passions and appetites are not to be compared to this. All

the history of the past proves that excessive self-indulgence tends to imbrute and degrade men, and that the higher men rise in social and intellectual culture, the less they care about sexual indulgence for its own sake. Man does not need anything of the kind; it is not only not necessary for one's enjoyment, but it wastes the energy and vitality which ought to be devoted to noble work. Excessive indulgence of the sexual passion weakens the mind, and causes a premature decay of all the powers of mind and body.

As has been said, polygamy in the past often had for its object the production of a numerous offspring. But in this age no such plea can be urged in its favor. Men do not care for even as many children as one woman can bear them. The plea, therefore, for a plurality of wives is simply a plea for the gratification of lust. There was something noble in the desire for a large family of children; it was a redeeming quality in the polygamy of the past. But as the practice is presented to us in this age of the world, it has not one redeeming quality; and it appeals to the very lowest side of our nature,—the animal passions and appetites; it pleads for greater scope for self-indulgence, and that is all. How can any good come from an institution inspired by such beastly mo-

tives? If it were to prevail, it would soon transform the whole race into beasts.

But the worst feature of this entire business is the assumption that woman is a slave to be sacrificed on the altar of man's lust. It takes for granted that woman is man's inferior, and that he must have just as many of the opposite sex as sinful desire may crave. It never proposes to ask her opinion, nor to consult her feelings. As has been said, woman is now exalted to a position of equality with man; she is now able to live single and enjoy life, so that her consent is necessary to the marriage compact. The man does not take her, any more than she does, the man. But polygamy would change all this; it would say to woman, "Man needs you to gratify his lust; you must submit, not as his wife, but as his slave." Such is its practical working wherever it prevails. In oriental countries where it is the custom, woman has always been man's slave; it must be so; such is the underlying principle of any system of polygamy.

The fact is, polygamy is a relic of the barbarous ages of the past, and seeks to remand woman to the condition which she occupied in those far-off barbarous ages. But revolutions do not go backward; our Christian civilization has lifted her up;

it will undoubtedly hold her up, and lift her still higher. The votaries of lust may delude the ignorant, but the world moves, and Mormonism, that foul blot upon the Christian civilization of the nineteenth century, must yet fade away before the light of human progress

CHAPTER XV.

THE MARRIAGE RELATION—ITS HISTORY.

IN almost everything which concerns the welfare of human society, we find help by turning the light of past experience, however dim, upon the theories and practices of the present. Feeling convinced that the subject in hand is not an exception to this rule, we propose to do this in closing up this treatise on marriage.

SEC. I. THE PREVALENCE OF THE MARRIAGE RELATION IN THE PAST.

There can be no reasonable doubt that marriage is a very old institution. Some would have us believe that it does not date back to the beginning of the race, but came in as an outgrowth of advancing civilization. The Bible, however, teaches us that it is as old as the race itself, being instituted at the creation, by the giving of a woman to the first man, to be a help meet for him. Of one thing we may be very sure; the Bible is the oldest authentic record of the past which has come down to us. It gives us some history of the nations, confessed on every hand to be the oldest nations of antiquity. In all the history which the

Bible contains we find traces of the marriage relation. Cain, the first-born of Adam, had a wife, though human curiosity has never been able to satisfy itself as to where he found her. Lamech, one of the descendants of Cain, had two wives whose names are given. Then we are informed that, in the age before the flood, the sons of God took wives from among the daughters of men. Whatever this may, or may not mean, it shows the prevalence of marriage in that age. The fact is particularly mentioned that Noah and each of his sons had a wife. Abraham had a wife who is prominently brought before us in the history of his career. Lot, too, had a wife who stands out prominently because of the strange event which happened to her at the destruction of the "cities of the plain." But Abraham and Lot emigrated from the then populous region between the Euphrates and the Tigris. We are naturally led to conclude, therefore, that the marriage relation prevailed in that far off age among the Ninevites, the Chaldeans, and the tribes subject to their sway. The historic records, now being dug up from the ruins of those ancient cities and interpreted by scholars of this age, confirm this conclusion. The account of Abraham's sojourn in Egypt, and of the attempt of Pharaoh to marry Sarah on the strength of Abraham's assertion

that she was his sister, proves that the marriage relation prevailed there. The horror which the king manifested when he found that Abraham had deceived him, and that he had taken another man's wife, proves that it was a relation recognized and respected by the laws of the land. The record of Joseph's life, as given in the Bible, gives further proof of the prevalence of the marriage relation in Egypt. The fact that Joseph was cast into prison for the alleged attempt upon the chastity of Potiphar's wife, shows that the relation was recognized by law, and that it was a crime even to attempt to violate its sanctity. We read that when Joseph was exalted to the position of second ruler, one of the first acts of the king was to give him a wife.

The fact is manifest that the tribes of Canaan recognized the marriage relation. Abimelech, king of the Philistines, sent and took Sarah as Pharaoh had done in Egypt, on the representation that she was Abraham's sister; but when he found that she was the wife of Abraham, he hastened to send her back to her husband. One of the princes of the land, Hamor, came to Jacob and entreated that his son Shechem might receive Dinah in marriage. Esau married wives from the neighboring tribes. Later on, Samson took a wife from among the Philistines. Solomon formed al-

liances, by marriage, with all the neighboring tribes and nations. Ahab took to wife Jezebel, a princess of the Zidonians. The story of Naaman, the leper, who came to Samaria to be healed, shows that the marriage relation was recognized in Damascus, and at the same time gives us a glimpse of the domestic life of that land.

Ancient history confirms this testimony of the Bible. As has been said, the ancient records now being deciphered are throwing much light on the domestic life and customs of the buried nations of antiquity. Herodotus is styled the father of history; he traveled in many countries, visiting the kingdoms of Asia Minor, Egypt and Babylon; he wrote of what he saw and heard; his writings are the oldest historic records that have been handed down apart from sacred history. His writings prove the existence of the marriage relation in the countries which he visited. His description of certain customs which he found in Babylon, and of which we shall speak more fully further on, leads inevitably to the conclusion that it existed in that country.

The writings of Homer belong to a very early period, taking us away back of authentic history, but they are accepted as descriptive of the real life and thought of that period. In those writings we find the marriage relation recognized, all the

way through. They tell us that the Trojan war resulted from the violation of the marriage covenant. Paris, the son of Priam, King of Troy, seduced the wife of Menelaus, King of Lacedæmon, and refused to give her up. So great was the wrong considered, that the Greeks made common cause in the war which followed; the details of the war throw light upon domestic life both among the Greeks and the Trojans. Everywhere we find marriage recognized. The Greek chiefs left their wives in going to the war; Ulysses exhorted Penelope to remain single, in case of his death, until their son, Telemachus, should be grown. Though absent twenty years, in the war and in his wanderings, he found her still single, when he returned. She had been earnestly importuned by anxious suitors, but she had put them off with one excuse after another. For her fidelity to the marriage covenant, she receives the commendation of the distinguished bard; while the wife of Agamemnon, who married another in the absence of her husband, is branded with infamy.

In Italy, too, away back before the era of authentic history, in the age of myths and legends, we find traces of the marriage relation. When Æneas landed on the shores of Italy, he was welcomed by King Latinus, who gave him his daughter in marriage. The story of the birth of Romulus, the

founder of Rome, and of his twin brother Remus, shows that marriage regulated the relation of the sexes together. When Romulus had founded Rome, and his citizens lacked wives, he contrived a plan by which they each captured a maiden from a neighboring nation. He instituted games and invited the neighboring peoples to come and witness them; while the multitude were looking on, the young men of the city rushed upon them and seized each one a wife and bore them away within the city. In no nation and in no age has the marriage relation been more highly regarded and more sacredly maintained than among the Romans up to the time of the empire.

The Persians recognized the marriage relation, as is evident from the story of Queen Esther, so beautifully given in the book of Esther. This evidence is confirmed by the history of the conquest of the Persian Empire by Alexander the Great.

Among nearly all the barbarians of Europe, the relation was recognized and respected. Among the Germanic tribes it was most sacredly maintained, and fostered as high a type of domestic life as has ever been found anywhere, if we may believe the testimony of Tacitus, the Roman historian.

But there have been tribes and peoples among

whom no traces of the marriage relation have been observed. There are such on the earth at the present time. The Techures of Oude are said to live together almost indiscriminately in large communities, every man having equal right to sexual intercourse with every woman. In the Andaman Islands a man and a woman go together and live together until the child is weaned, when they separate, and each seeks a new partner. This is very nearly up to the idea of our modern apostles of free love; they might emigrate to those islands. Among some of the aboriginal tribes of India marriages take place once a year, previous to which the men and the women all live together for several days in promiscuous concubinage. Among some Indian tribes of America, notably among some of the Esquimaux, men are accustomed to lend their wives to their friends, so that in reality promiscuity prevails. Among some tribes of the Pacific Islands, when a man marries a woman she becomes the wife of all his brothers, and they in turn become the husbands of all of her sisters. Among a tribe of Arabs a woman is considered as married three days out of four, belonging to her husband for three successive days, but to anybody else whom she may choose, on the fourth. Among the people of a tribe in Southern India it is customary for a woman of sixteen to

marry a boy of five or six years, and then live with any other adult males she may choose, and father her children on her boy husband. When he grows up, she is old, or likely past the age of child-bearing, and he, in turn, takes up with the wife or wives of some other boy husband, in the same manner.

Those who accept the teachings of the Bible very properly maintain that the marriage relation belongs to the primitive condition of the race, having been established at the creation, and that it has been handed down, through succeeding ages, among all the nations who have most nearly maintained the original constitution of society; that those tribes among whom we find perverted forms of it, and those among whom we find no traces of it at all, have simply degenerated from that primitive condition by reason of a degeneration in moral and intellectual culture, which has brought them almost to the level of beasts. Of course those who hold that man has been developed up from the beasts, will maintain that those beastly customs, governing the relation of the sexes, were first, and that the marriage relation as known among the more civilized and enlightened, came in as a product of advancing civilization; that as men have increased in knowledge and the power to discern moral truth, the marriage relation has

been established to better regulate the intercourse of the sexes, and promote the welfare of society.

The fact that from the earliest times the marriage relation has existed and has been held sacred, seems to lie strongly against the latter theory. The known tendency of nations and peoples to degenerate, as seen among the Greeks and Romans and Persians, and to become lax in their observance of conjugal relations, would also indicate that the marriage relation belonged to the primitive condition of the race. The fact that the marriage relation has been found in all parts of the world, among tribes widely separated, in India, in China, among the barbarians of Northern Europe in the early ages, among most of the tribes of Africa, and among most of the Indian tribes of America, argues strongly against the idea that it is a human institution brought in by an advance in civilization, and in favor of the idea that it was given to man in his primitive condition as an institution established by the Creator. If it be the result of a law of development, it is strange that as far back as we can go among the nations most distinguished for moral and intellectual culture, we find the marriage relation existing in all its sacredness and purity.

But whether we look upon the marriage relation as the product of Revelation or Evolution,

we find but cold comfort for the modern advocates of free love and communal marriages. If we accept the teachings of the Bible, we condemn them as the advocates of a degenerate order in society, the result of a falling from original righteousness. If we accept the theory of Evolution, we condemn them as the advocates of a system belonging only to the lowest condition of society,—a system which the world has outgrown and cast off as unworthy of this age of light and knowledge. They are welcome, therefore, to reject the Bible if they choose, but rejecting it, they will find themselves impaled on the other horn of the dilemma. If the Bible is true, they are certainly wrong. If Evolution be true, they are seeking to overthrow all that has been gained in the centuries past. Their position is certainly an unenviable one.

They must confess, at least, that at the present time, and in all the past, the system which they advocate is and has been found only among the lowest, the most savage, the most imbruted tribes of mankind; that among the nations of every land and age most distinguished for culture and prowess, and for the purity of society and the happiness of the people, the marriage relation has existed and has been enforced by law and social custom. They are bound to confess that, at the present

time, they cannot find, in a single nation or tribe, outside of the circle of low savages, scarcely removed in life and character from the beasts, the practical working of their system. They find it only among the lowest of the North American Indians, among the lowest of the tribes of Africa, among the lowest of the tribes of Asia, among the lowest of the tribes of the islands of the sea. Nor is this all; they must confess that among the tribes who do most completely carry out their ideas and pet notions, there is no such thing as conjugal love, no such thing as love of offspring and love of parents. It is even said that among most of those tribes the word "love" is not known at all; there are found no equivalents for our words "love," "affection," etc. Shame on the shameless advocates of such a system, who would sweep from the earth our domestic circles, our domestic affections, the love of home, the love of children, the love of parents, the purest, best condition of society which the world's history has ever known, and the purest and best affections which have ever actuated human hearts! Shame on the brazen-faced clan who would sweep all these away at one blow! They deserve no better fate than to be banished to some far-off island of the sea, and transformed into beasts.

SEC. II. POLYGAMY AND POLYANDRY.

But marriage has not always meant the union of one man and one woman. In many countries it has been the union of one man with several women. In some countries it has even been and is still, the union of one woman with several men. The latter form of marriage is called polyandry; the former, polygamy.

Polygamy has been practiced in all ages. Although Bible history shows that the Creator established the marriage relation between one man and one woman, it also shows that polygamy soon came in. We are informed, in the fourth chapter of Genesis, that Lamech, a descendant of Cain, and only the sixth in order from Adam, had two wives, Adah and Zillah. And even this does not seem to have been the first introduction of the practice, for it is not mentioned as an innovation, but seems to come in rather incidentally, and as a matter of course. It is reasonable to infer that if it had been the first introduction of polygamy, the sacred writer would have mentioned it as distinctly as he did the inventions of Lamech's sons. Although the introduction of polygamy is not mentioned with disapproval, it is a singular fact that Noah, the only man approved of God in that antediluvian age, had only one wife. It is also remarkable that among those who escaped the

destruction of the flood, there was not one polygamist.

But the practice was soon introduced again. When Sarah, the wife of Abraham, urged him to marry Hagar, he seems to have done so without hesitation, just as though such a step was perfectly in accord with the customs of that age. And it is very likely true that he married Keturah, the other wife mentioned, long before the death of Sarah. Laban did not hesitate to offer both Leah and Rachel in marriage to Jacob, nor did Jacob hesitate to accept the offer; and when his two wives each offered him another, he again accepted without hesitation. Esau was not blamed by Isaac and Rebekah for marrying two wives, but for marrying from the surrounding nations. He afterward took a third one with their approval. Undoubtedly polygamy prevailed extensively among the Hebrews in Egypt, though we have no direct statements to that effect.

The Mosaic law recognized, and, by its precepts, sanctioned the practice of polygamy. This must be manifest from the following enactments: 1. A man was forbidden to marry his wife's sister during her lifetime. This implies that he was at liberty to marry other women during his wife's lifetime, if he chose. 2. The king was commanded not to multiply wives to himself, which was not a

prohibition from taking more than one, but from taking many. 3. It was enacted that if a man had two wives, the one beloved, and the other hated, he should not take away the inheritance from his first-born, if he happened to be the son of the hated wife. This precept gave implied sanction to the taking of more than one wife.

But while the Mosaic law thus sanctioned polygamy, there is evidence that it simply accepted it as an established custom, and sought as far as possible to tone down its evils, just as Christianity afterward sanctioned slavery. It undoubtedly discouraged polygamy by the following precepts: 1. It prohibited the castration of young men. This tended to render polygamy impossible except by depriving other men of wives. 2. It pronounced a man unclean for one day after each indulgence of the sexual appetite. This rendered it exceedingly burdensome for one to marry, and enjoy sexual commerce with, a large number of women. 3. It prohibited favoritism among wives. This put a man in a difficult strait amid the jealousies of a large number of wives. 4. The prohibition placed upon the king, already cited is accompanied by the declaration that the extensive practice of polygamy was dangerous. It is evident from this, that the law looked upon the practice as an evil, not as a blessing. 5. The regula-

tions in regard to the purchase of female slaves were designed to restrain the practice. 6. The restrictions placed upon divorce had a similar tendency.

But it must be said that polygamy continued to exist under the Mosaic law. Gideon, one of the judges of Israel, had a number of wives. David took many wives. Solomon went to an extreme, disregarding the injunction of the law. Nearly all the succeeding kings, both in the northern and southern kingdoms, are set before us as polygamists; even after the captivity, it seems to have been quite common. In the later Jewish writings the case of a man is mentioned, whose duty it became, according to law, to raise up seed unto his deceased brother. He objected because his brother had left twelve wives, all of whom he was expected to take. He felt that the addition of that number of wives, and their probable offspring, to the family which he already had, would make more than he could provide for. On the promise of one of the rabbis to support the twelve wives and their children during the Sabbatic year, when the land was not sown, he took the twelve wives, and at the beginning of the next Sabbatic year presented the twelve wives before the rabbi, with thirty-six children.

Even at the time of the coming of Christ, the

practice of polygamy prevailed in Judea. Herod the Great had nine wives, as Josephus informs us.

In almost every nation of antiquity polygamy prevailed and had the sanction of the laws. The practice was well-nigh universal among princes; in fact it was regarded as a necessity among the ruling classes; for marriage was the most common method of entering into alliance with surrounding nations, and in order to do this, the sovereign was of necessity pretty thoroughly married. The attempt of Pharaoh to take the wife of Abraham, gives unmistakable evidence that polygamy existed in Egypt. The fact that Solomon added the daughter of another Pharaoh to the number of his wives, confirms the fact that the practice was sanctioned still later in the land of the Nile. The practice of polygamy among the Jews, after the captivity, is proof that it existed in Babylon. We have positive historic statement to prove that it existed in Persia; the monarchs had the authority to send out through all the realm and gather in women to fill their harems. But many of these women only held the position of concubines; indeed it seems evident from the story of Esther that only one woman really occupied the position of wife. Though the kings had other wives, and many of them, as Rawlinson testifies in his "Ancient Monarchies," yet one of these was the chief,

and the others differed but little in rank from the concubines; the concubines were a separate class, however, and occupied a different apartment in the harem.

But notwithstanding this almost universal sanction of polygamy by the nations of antiquity, it never became a universal practice among the people of those nations. The prevailing custom among all those nations where the marriage relation has been maintained at all, has been monogamy. The fact is, that polygamy could not become universal, even with the strongest encouragement. Among the ancients where the practice was stimulated by unbridled lust and an unbounded desire for offspring, it had as good opportunity as it could have; but even among them it was the exception, and not the rule. Very few outside of the ruling families practiced it. Even among our own Mormon population of to-day, only a small proportion are polygamists in practice. The fact is, the reasons against it are so strong that it could not, under any circumstances, become universal. These reasons lie in the constitution of human society, and of the sexes. But few men are able to support more than one woman and her offspring. If all were able, there are not women enough born into the world to permit them to do so, as was shown in a previous

chapter (CHAPTER XIV), thus proving that the Creator has opposed to the practice an inexorable law of nature.

But further, notwithstanding the sanction of history, it can be shown that the best sentiment of humanity has been against the practice, in almost every age. The theological speculations of the nations may be said to embody, as a rule, their highest ideals and noblest sentiments. In Egypt, where polygamy undoubtedly prevailed, at least among the princes, we find no sanction for it in the ancient mythology of the nation. Though we find many gods and goddesses in the pantheon, we find no traces of polygamy. In Babylon polygamy was practiced, but fails to find any sanction in her theological speculations. Among the tribes and nations of Western Asia, polygamy was very widely sanctioned, as we have seen, but the theological speculations show no traces of it among their gods. In the Greek mythology we find much that is revolting,—wrong and violence and lust,—but whatever else we may find among the inhabitants of the serene heights of Olympus, we do not find any sanction of polygamy. Zeus was guilty of many amours, but the fruits of them were looked upon as illegitimate. He had but one wife, recognized as such, and as the queen of the gods. She is represented as angry and jealous

on account of his infidelities, visiting her wrath upon his paramours and their offspring.

Nor is this all. History shows that the nations most distinguished in the past for their culture and prowess, have been least tainted with the practice of polygamy. In Greece the practice undoubtedly existed in some quarters, but it was very rare. In the Heroic period, as we gather from the writings of Homer, it was not found among the princes even. The chiefs who went to the Trojan war, had one wife each. The description of Trojan society proves that monogamy was the rule there. Not one of the chiefs who occupies a prominent place in the poems of Homer, is described as a polygamist. If any of them had any other women who shared their love, it was only after the fashion that some men in Christian lands have more than one wife.

And when we come down to the Historic age of the Greeks, we fail still to find the practice of polygamy. Philip, the father of Alexander, had but one lawful wife, and was compelled to put her away on a charge of infidelity to him, before he could marry another. Alexander, the Great, though brought by his conquests into direct contact with oriental customs, never thought of taking more than one wife, the daughter of the conquered Persian monarch Darius. His successors

in the four kingdoms into which his empire was divided, held to the practice of monogamy, as is shown by subsequent history.

In Rome polygamy was never practiced. Away back in the mythical age, Æneas is said to have had only one wife, Lavinia, whom Latinus gave to him on his arrival in Italy. The early rulers were monogamists. When the young men of the city seized the young maidens who had come from the neighboring nations to witness the games in the new city, they each took one, and were content with her. Up to the time of the Republic not one of the kings had been a polygamist. Under the Republic, monogamy continued without an exception, if we may believe the voice of history. Julius Cæsar had but one wife, Calpurnia; Brutus had but one, Portia; Mark Antony had but one recognized as such by the laws of his country; he brought the wrath of the Roman people upon him by his disregard of those laws in his amours with Cleopatra. Even the emperors, many of whom were lost to all sense of shame, did not dare to marry more than one wife at a time. The only polygamy ever found in the empire was that tolerated in the tributary states, to which was delegated the power of regulating their own internal affairs. Herod the Great, though subject to the Roman power, had nine wives as already stated.

Christianity, from the first, opposed polygamy. Its precepts are strongly and positively against it. Its founder reaffirmed the original law of the marriage relation, that it should be between one man and one woman, that the twain should be one flesh, that a man should leave his father and mother and cleave, not to his wives, but to his wife. True, Christ gave no positive precept forbidding polygamy, but there was no special call for it; for the practice seems to have disappeared from among the Jews, after the time of Herod, perhaps through the influence of Roman custom. We nowhere meet with a case of polygamy in the whole range of New Testament history. The only hint which shows that the practice may have prevailed, is the injunction that "The bishop must be the husband of one wife," and this did not come in until Christianity began to spread into the provinces where the practice existed. The fact should be noted also, that the precepts of Christ already referred to, are sufficiently definite to obviate the necessity of any positive prohibition of the practice. If the twain are to be one flesh, and are to abide only for each other, this precludes the possibility of a man's having more than one wife.

As a matter of history the Church has always condemned the practice of taking more than one wife. It has not only excluded polygamists from

positions of honor and responsibility, but it has excluded them from its communion. It has required its converts not only to renounce the practice, but to give up all their wives, except the first, in cases where polygamy had existed before being received into the Church. Not very long ago the missionary authorities were called to pass upon this question in India. They decided that Christianity could not even tolerate the practice to the extent of admitting to church membership those who are polygamists when converted.

Of course monogamy has become the established custom in all Christian lands. The laws positively forbid the taking of more wives than one, and make it a misdemeanor punishable with the severest penalties. In England it was punishable with death, until within a short period. At the present time it is punishable by penal servitude not exceeding seven years, or by imprisonment not exceeding two years, with or without hard labor. In this country, in the several states, it is punishable by fine and imprisonment.

Mohammedanism sanctions polygamy; it authorizes a man to marry four free women, and have as many concubines as he may choose. In almost every oriental country we may find polygamy. In India a man may marry as many wives as he may choose. But although tolerated in almost all

those lands, and favored by their religious systems, polygamy does not prevail extensively, because, as has been said, it is against the laws of nature.

Mormonism is an attempt to revive the practice in the midst of Christian civilization. The founder of this sect was one Joseph Smith; he was born in the town of Sharon, Windsor Co., Vt., December 23, 1805. His parents removed with him to Palmyra, N. Y., when he was ten years old. He resided in that vicinity for about eleven years; he was engaged in farming; his education was somewhat limited, being able to read and write with some difficulty, and having some knowledge of the elementary rules of arithmetic. He is said to have become interested in the subject of religion early in life, but was perplexed on account of the many denominations; in this perplexity he was led to seek light from God. While thus seeking, he saw, as he claimed, a vision from heaven; a light rested down upon him, and he was commanded not to go after any of the denominations, but to wait until the true doctrine should be revealed unto him. He claimed that, soon after, a divine personage came to him as he lay upon his bed one night, and declared himself to be an angel sent from God to announce to him that he was an instrument chosen to reveal a new dispensation to men. This messenger further in-

formed him that the American Indians were a remnant of Israel, that they had continued true to God for some time after coming to America, but when at last they fell into sin, God had given important revelations to one of their last prophets, who had made a record of them, and put it where it would be preserved. The messenger declared that if true and faithful, God would make him his chosen instrument in bringing those revelations to light. It is now claimed by his followers that that record was deposited in a hill, near Palmyra, N. Y., that Smith was directed to the place, and had the record placed in his hands, by an angel of the Lord, on the 22d of September, 1827. They claim that the record was engraved on plates which had the appearance of gold, not quite as thick as common tin. They further claim that he translated these plates, and that the result is "The Book of Mormon."

In 1830 Smith organized the Mormon church at Fayette, N. Y., and adopted this book as the standard of faith and practice. In 1831, he and his followers established themselves at Kirtland, Ohio, where they remained for some time, and built a temple, which is still standing. After various vicissitudes they removed westward, and finally settled in Illinois, about forty miles above the present city of Quincy. There they built a

city which they called Nauvoo. At that time they numbered about fifteen thousand, a strong evidence of the power of Smith to persuade and influence people.

At first Smith claimed to have had a revelation forbidding polygamy; but in 1838 he began to practice it. He maintained relations, from that time on to the close of his life, with numerous spiritual wives. In 1843 he claimed to have had a special revelation sanctioning the practice, which caused disturbance among his own followers, and when in 1844, he made proposals to a number of women to accept of illicit intercourse under the guise of spiritual marriage, an open rebellion broke out in Nauvoo. The governor of Illinois interfered to maintain order, and arrested Smith and his brother; a mob broke open the jail and shot them both, September 27, 1844. Brigham Young succeeded to Smith's office and authority, and the success of the system proved the efficiency of his administration. In 1845 they issued a manifesto formally denying that they advocated the practice of polygamy; but it was only designed to allay the popular feeling; they have not ceased to practice it from that time to this. To-day it is the one great distinguishing characteristic of the system,—the boon above all others for which they contend. Their leaders nearly all have been

guilty of the practice; they propose to keep it up as long as they can.

Finding that the influence of Christian civilization was too strong for their barbarous practices, they resolved, in 1846, to emigrate to the region beyond the Rocky Mountains, out from under the jurisdiction of the United States. They selected the region around the Great Salt Lake. By 1848, they were all comfortably settled in their new home. They at once organized a state government, and adopted a constitution, but Congress rejected it, and organized them into the territory of Utah. From that time a constant struggle has been maintained with the system, but it has steadily grown in power and audacity, and stands today as a menace to our civilization and our government.

In 1852 the law of polygamy was formally promulgated by Brigham Young, and began to be preached as the fixed doctrine of the Latter Day Saints. It occasioned considerable dissension among the Mormon people, and a large number were excommunicated for refusing to accept it. It is even affirmed now that only a small portion of the Mormons are actually in favor of the practice; as has been said, only a small portion of them actually practice it. Be this as it may, the practice exists under the fostering care of the Mormon.

church, and the Mormons declare themselves to be ready to die in its defence.

At the same time it is a blighting curse; bringing the harem of the orient into our Christian civilization. It degrades woman from the proud position which Christianity has given her, and makes her the slave of man. It shuts her up from society, from association with men, and cuts her off from companionship even with her own husband; it cannot be otherwise; these results have always followed the practice; they must do so, even though it be grafted upon Christian civilization.

But in many countries a practice the opposite of polygamy prevails, called polyandry, by which one woman is permitted to have several husbands. This practice is said to prevail most extensively in Thibet. It prevails also, in the regions along the Himalayan mountains; it also prevails among some tribes in southern India; it is said to exist in Ceylon and New Zealand. Going northward, we find it in the Aleutian Islands, and among some of the Cossacks. Humboldt found the practice among some of the Indian tribes of South America. This practice also has the sanction of antiquity. Julius Cæsar found it among the savage Britons; Tacitus found traces of it among some of the ancient German tribes; Strabo asserts

that in some parts of Media a woman was looked upon with contempt unless she had at least five husbands. Travelers say that in Thibet a woman is the wife of a whole family of brothers. But in different countries the practice assumes different forms.

It is needless to say that polyandry has not the historic character which attaches to polygamy. It is now, and has always been, found only among the lowest, the most savage tribes of mankind. It seems to be, not the result of any fixed law, but of the scarcity of women among rude savages. Their mode of living leads them to prize warriors, and to look upon every woman as a burden. Hence, quite generally, all females, except the first-born, are destroyed at birth, leaving the number of men greatly in excess of the number of women. This is generally the case where polyandry prevails. The practice of polyandry comes in, therefore, as a kind of necessity.

Of course under such a system, as well as under a system of communal marriage, the family relation cannot exist. Nor can any of the affections and ties which result from the family relation, be found under such a system. The child cannot know his father, nor the father his child. It is, perhaps, owing to this practice, or at least to the slight reverence which attaches to the marriage

relation generally, among savages, that the descent is reckoned almost always through the line of the mother.

All these facts of history go to convince us of the importance of the marriage relation, and above all, of the desirableness of that form of the marriage relation found in Christian lands, which joins together, in sacred union, one man and one woman, and makes them one for life. It is this relation which establishes the family and the home, and makes it possible for the child to know its father. It is this relation which nourishes the family affections, the most sacred feelings known among men. It is this relation which makes woman the companion and the equal of her husband. The glance backward must convince any candid mind, that under the benign influences of Christianity, the world has made rapid strides onward and upward, that he who would bring in communism or polygamy in this age of the world, is simply seeking to introduce the barbarous practices of past ages, and is therefore, not a reformer, but a destroyer, and as such, merits the contempt of every lover of progress.

SEC. III. THE SOCIAL CONDITION OF WOMAN.

Every one must be aware of the wide difference in the social condition of woman as found in dif-

ferent parts of the world to-day. In Christian lands she is looked upon as man's equal, in many respects at least. In oriental countries she is man's slave.

But if we may believe the records of the past she was not always the abject thing which she now is in the oldest countries of the world, however ancient their customs may be.

Bible history tells us that she started as the equal of man, but she was doomed to suffer most from the effects of sin. In early Bible times, however, we have positive evidence that she was a companion for man, and most nearly his equal. She was not shut up from society as is now the custom in the East. Women evidently went abroad with their husbands, and with their faces unveiled. Sarah went with Abraham, down into Egypt, as a companion; that she appeared among the people with her face unveiled, is proved by the fact that the people commended her beauty to Pharaoh, and so fired his heart with love for her, that he resolved to add her to the number of his wives. The daughter of Pharaoh had liberty, as is manifest from the life of Moses, to go out with her maids to the banks of the Nile. In the land of Canaan it was common, as it seems, for young women to go forth from home alone and unveiled. The servant of Abraham found Re-

bekah at the well with her pitcher; Jacob found Rachel at the well. In the land of Midian, Moses found the daughters of Jethro at the well, caring for their father's flocks. That young women went abroad, visiting neighbors and friends, and into the society of young men, unaccompanied and unveiled, is proved by the sad story of Dinah, the daughter of Jacob. From the story of the deception which Tamar practiced on her father-in-law, Judah, we must infer that only the harlots were accustomed to go abroad in that age, with their faces heavily veiled.

It is evident, also, that women in that far-off age had a great deal of influence and authority in the home. They do not seem to have had much voice in arranging their marriage, but after marriage they had an authority not much inferior to that which they enjoy among Christian people today. Sarah had authority to command her husband in the case of Hagar; Pharaoh's daughter had power to spare Moses, and rear him as her son; Miriam, the sister of Moses, seems to have had the privilege of uttering her opinion freely in council with her brothers. Women were accustomed to receive and entertain men in the absence of their husbands, as was the case with the widow to whom Elijah was sent. Elisha often turned in and lodged in the home of the Shunammite, whose

son he raised to life. From this incident it seems that the wife could prepare for a journey without consulting her husband, and order him to send his servants from the field to accompany her. It seems from the story of David and Nabal that the wife could even disobey her husband, counteracting his orders as did Abigail the wife of Nabal in furnishing provisions for David and his band. Jezebel, the wife of Ahab, had great power and authority in the kingdom. It is manifest from the story of the visit of the Queen of Sheba to Solomon, that women were even permitted to rule kingdoms, and to have unrestrained social intercourse with surrounding nations.

The marriage customs which prevailed after the exile, prove that marriage was not arbitrary, that young people often made their own choice, and that the women enjoyed considerable social liberty; for, as we shall see, young people made their own choice after they were of age, and that the young maidens were accustomed to go out into the vineyards about Jerusalem at the time of the feasts, robed in white, dancing and singing, so that the young men could look upon them, and make choice of their brides.

In New Testament times the women went regularly to the feasts. They were accustomed to go abroad alone visiting, as we gather from Luke's

story of the birth of Christ. They could even go in before the august and learned council of the Jewish nation, as we may gather from Luke's incident of the boyhood of Jesus, when his mother reproved him for having left them. Many women accompanied Jesus about Palestine publicly. Even at the crucifixion, in the midst of that turbulent crowd, in the presence of the Roman soldiers, they were privileged to appear. They were prominent in the early church, being with the one hundred and twenty on the day of Pentecost. As we gather from the story of Ananias and Sapphira, they were permitted to come boldly into the Christian assemblies, along with men. Some of them were prophetesses, and taught without restraint; others were deaconesses in the early church.

Among the people of other Bible lands the condition of women could not have been very different from what it was among the Hebrews; for part of the history already given, is the history of surrounding tribes and nations. Abraham and Sarah came from Chaldea, and must have brought with them the customs of their native land; Rachel, whom Jacob found watering her father's flocks, belonged to a Syrian family; the young women whom Moses met at the well were Midianites; Jezebel, the wife of Ahab, came from among

the Phœnicians, and must have carried her native ideas and customs with her.

In Babylon the condition of woman could not have been very abject. The account of Belshazzar's feast given in the book of Daniel, shows that the queen was permitted to come in before the king and his great men, and to lift up her voice in the assembly. Herodotus, in his history, confirms this testimony, showing that Nitocris, the queen-mother, had almost unbounded authority. To be sure she was queen, but the seclusion of women as a class, could not have been very strictly practiced because of two customs which Herodotus describes, and which, he assures us, prevailed there. One was the public auction of marriageable virgins to the highest bidder in all the towns of the empire; the other was the religious prostitution enjoined on all women in the worship of Beltis. Herodotus affirms that marriageable virgins were publicly exposed for sale as an established custom, and that this was the common method of obtaining wives. It is not likely that women whose maidenly charms were thus exposed and offered for sale to the highest bidder, could have felt much modesty about appearing in public; their persons must have been exposed so as to exhibit their charms; such sales could not be conducted with their faces veiled. The other

custom was revolting, and required women to go out and publicly debase themselves. It required that every woman should give herself as a religious duty, once in her life, to the embraces of a man other than her own husband. She was to go to the temple of Beltis and there remain until some stranger cast a silver coin into her lap and took her away with him. The wealthier went in covered carriages, and entered the precinct followed by a large number of attendants; but the larger number seated themselves within the temple inclosure, with a great crowd, where the men could pass about among them and select out the ones desired. No woman could leave the place until she had been chosen by some one; she could not refuse any one. Some had to stay there a number of years. It might seem that such a custom would leave women neither modesty nor virtue; but Herodotus affirms that having once fulfilled the requirement of religion, the women were henceforth virtuous as a rule.

Not much can be said in praise of the condition of women where such customs prevailed; but it is evident from these customs that the women could not have been held in a very abject position.

When we pass to Persia we find a change for the worse. The wives were kept in strict seclusion; they were not permitted to see any men ex-

cept their own husbands and the eunuchs who were appointed to minister to their wants. The concubines had some greater liberty; they went abroad somewhat; they were often permitted to accompany the men on their military campaigns.

In Greece the women seem to have occupied a high social position in early times. In the writings of Homer, the women of Troy are represented as going with the men to the gates of the city to witness the battles. Homer's representations of Greek society lead us to infer that the Greek women were almost the equals of the men in social position. When Telemachus visited Menelaus, king of Lacedæmon, to obtain tidings of his father, he was ushered into the palace to a feast, and there he saw Helen, the wife of Menelaus, sitting with the rest; and she afterward came near and joined in the conversation, without reserve. When Ulysses reached the island of the Phœnicians in his wanderings, he met the daughter of Alcinous, their king, down at a stream bathing, together with her maidens, and accompanied her chariot to the city. When he entered the king's palace as a suppliant, he found the queen Arete sitting there, and he first made his appeal to her. During his sojourn there she is represented as being present at the feasts, and taking part in the conversation.

In Sparta the position of women was a noble one. They were required to take gymnastic exercises similar to those of the men; these the youths were permitted to witness, and the maidens were permitted, in turn, to witness those of the young men. The two sexes were thus brought together and influenced by each other. There was no shutting up of women from the society of men; although the women enjoyed little of the society of their husbands, yet they were treated by them with great respect, and had a great influence over both husbands and sons. A woman of another country said to Gorgo, wife of Leonidas, "The Spartan women alone rule the men." She replied, "The Spartan women alone bring forth men."

But in later times the Greeks came to look upon women as far inferior to men, and unfit to be associated with them. This idea seems to have prevailed more and more, as the Greeks came in contact with oriental ideas and customs, so that in the days of the apostle Paul, it was not proper for a woman to go abroad and appear unveiled to the gaze of men, much less was she permitted to speak in a public assembly.

Among the Romans the social rank of woman was always high, and also among the surrounding nations. When Romulus instituted the games,

soon after the founding of the city, allusion to which has already been made, the surrounding people came with their wives and daughters, a promiscuous throng. The women seem to have gone out to public amusements with as little restraint as the men; there were evidently no veiled faces; the young men of Rome had a good chance to choose just the wives they wanted, and bear them off into the city. All through Roman history we find women maintaining this freedom and equality. They went to the public games and theaters, and other public places along with their men. They were permitted to receive and entertain guests in the absence of their husbands, as we gather from the sad story of Lucretia. They were even employed as public ambassadors, as in the case of the wife and the mother of Coriolanus. The Roman matron's power over her children was almost unbounded; a Roman considered it his highest duty to obey his mother.

This high position was still accorded to woman even after the corruptions of the empire had degraded society. This is manifest from the life of Constantine the Great. His mother Helena had an almost unbounded influence over him. She had much to do with public affairs, and undoubtedly gave direction to his decrees against pagan cruelties, and in favor of Christianity. She gave

the first impulse to the great Christian charities, she having founded the first hospital ever known.

Undoubtedly this estimate of woman's character by the Romans, did much to influence other people, Romanizing, in a sense, all who came under the sway of the imperial city. No doubt it did much to pave the way for the still nobler work which Christianity has done for woman.

In modern times women have been rising higher and higher in the west. Christianity has lifted woman up far above any position which she has ever occupied in the past; it is raising her still higher. In some things she is regarded socially as inferior to man; she is not accorded a fair position in all things; but the time is undoubtedly coming, when every industrial avenue, open to men, will be open to women; when women will receive the same compensation which men receive for the same work. And strange as it may seem, the further west we go, the better do we find woman's social position. In this country it is certainly in advance of anything which we can find in the Christian lands of Europe. In some European countries, among the lower classes especially, woman is treated too much as though she were a slave.

But in oriental lands her condition is one of deplorable inferiority. In India the sacred writ-

ings put a stigma upon her from her very birth; she is declared to be unfit for independence, or to be trusted. It is not uncommon for a native of India to omit his girls entirely, in giving the number of his children. Girls are not desired nor welcome in the home; many of them are destroyed in infancy, the others are ignored and despised. Yet strange to say, it is considered the duty of every man, unless a priest, to marry one or more of these despised creatures. But after marriage their condition is still more intolerable, if possible. Even the betrothed maiden cannot go forth from her home; she is reserved for her husband, and can see no man save her father and brothers. After marriage she must stay shut up in the home of a man, not her equal, but her master. She must rise and prepare his food, but she cannot share it with him; he could not allow it, and her religion forbids it; she not only cannot eat with him, but she cannot eat of the same food; nor can she eat in the same room; she must prepare different food for herself and children, and eat it in another room, after her husband has eaten. But worse still, she is absolutely in the power of her husband. If he be cruel and brutal, she has no redress whatever; none can interfere, as long as he stops short of murder. No wonder

the women of India pray that in the rounds of transmigration they may be born men next time!

In China and Japan the condition of woman is not nearly so deplorable as in India, but yet it is nothing like that which she occupies in the west. Social customs shut the women up at home; they are out from home but little; they are never permitted to accompany their husbands anywhere; if they go at all, they must follow them. But the sexes mingle together socially to some extent on various occasions. The mother has great authority over her children, arising perhaps, partly, from the custom of ancestral worship. But female children are not wanted, and are often destroyed at birth.

In Turkey the women are debased to a very low plane. They are kept shut up closely in the harem, something after the old Persian custom; they seldom go forth, and then they are required to go closely veiled, so that they may never be seen by any man except their husbands and sons. They are not permitted to receive company and help entertain guests as are women in the west.

In none of the oriental countries do women occupy anything like the position which they do in Christian lands. And strange to say, woman is much more degraded now, as appears from this

historic survey, than she was in Bible times, though she was then far below her present position in Christian lands. Why has there been this change for the worse in the east? It must be the withering, blighting effects of polygamy; for that has been practiced all through the orient. Even the oriental Jews have kept it up, while those in the west have discontinued it. In the west, under the Roman Empire, where polygamy was never practiced, woman was never degraded socially, and her position has been constantly improving. But where polygamy has existed, it has been the reverse.

In scanning this history of the condition of woman, this fact is especially manifest. In proportion to the social position of women has been the nobility and vigor and prowess of national life. Where woman has been honored as a wife and mother, and treated as man's equal, there men have been most distinguished, the national life has been most renowned. While woman occupied that position in Greece, the sons of Greece were not enslaved; she gave Greece no degenerate sons. While mothers had the privilege of inspiring their sons with courage, and sending them forth to the conflict, with the injunction to bring their shields home, or be brought home upon them, Greece was never humbled before her eue-

mics. But when the Greeks relegated their women to social oblivion, and gave them no part in public affairs, and no part in training their children, then disaster came; Greece lost her prestige. So it was in Persia, so it is in the orient to-day. The millions of China and India are what they are because of the social position of woman in those lands. Turkey is being destroyed, is losing all her power and prestige because of the position in which she holds woman. The people of Europe are from the same original stock with those nations of the east. But what a wide difference between the two classes of people!

The fact is, that women are the molders of national character. They are the proper guardians and instructors of the young. If they be crushed and dispirited and dwarfed intellectually and physically by social degradation, if they be excluded from all public life, and denied an interest in public affairs, and held in the position of inferiors and slaves, they will bequeath their degenerate spirit to their sons; there is no power to prevent it. The way therefore, to exalt men is to exalt the women first. The higher we can raise them intellectually and socially, the more of public spirit and of patriotism we can infuse into them, the nobler will be the future of mankind. The way to redeem the people of the orient, is to

reach and redeem their women. The way to degrade our land, is to degrade our women. Every lover of our country, therefore, should guard zealously the rights of our women, and fight to the death everything which tends to degrade her, whether it be in the guise of Mormonism, free-love-ism, or any other ism.

SEC. IV. THE SANCTITY OF THE MARRIAGE RELATION.

In every land where the marriage relation has been found, it has been regarded as more or less sacred. In Bible times a peculiar sacredness seems to have attached to it. When Pharaoh had taken Abraham's wife to his palace, though Abraham had deceived him, yet when he found that she was another man's wife, he speedily restored her and seemed to feel that he had committed sin in violating the marriage relation even unintentionally. When Abimelech took her under similar circumstances he, too, hastily restored her when he found that she was the wife of another, and rejoiced that he had been warned in time to escape so great a sin. Now in both these cases a peculiar sacredness must have attached to the marriage relation; for those kings had the power to have taken Sarah if they had persisted in their purpose. There was a power within which re-

strained them, a conviction that it was a great sin to sever two who had been joined together.

The law of Moses regarded marriage as a civil rather than a religious institution; hence there were no established religious ceremonies to be observed in its celebration. Yet the Bible clothes marriage and the marriage relation with a peculiar sanctity. To sever it was represented as a great sin. For a wife to leave her husband and go off with another man, is repeatedly used as a type of the apostasy of God's people and their turning aside to worship idols. This proves that it was looked upon as one of the worst of crimes. Then the law enacted, too, that the man and woman convicted of adultery should both be stoned to death, a strong proof of the sacredness which attached to the marriage relation. The desertion of a wife by a husband does not seem to have been regarded as so great a crime, for the reason, perhaps, that the husband was considered as having acquired a kind of right of possession in his wife by the payment of the marriage dowry which was customary in all those oriental lands, as we shall see. But in some of the later books of the Old Testament canon we find some severe denunciations against those who had deserted their wives.

Nowhere in the Old Testament do we find any hint that the single state was to be preferred be-

fore marriage. There is not even an intimation that it is more favorable to holiness of life. The only precept which gives any room for such a thought is that which pronounced a man unclean and unfit to engage in divine worship for a day after sexual commerce. On the contrary it is manifest that it was made the duty of every man, even of the priests, to marry and beget children.

Christianity from the first regarded marriage as a sacred institution. Its founder taught that the man and the woman who are joined in marriage, are really joined by God himself. Very early, religious ceremonies were established by the church for the celebration of marriage. After a time marriage was declared to be a sacrament of the church, which like all other sacraments, could only be administered by those authorized by the church. Marriage thus became entirely a religious institution; it was left to the church to celebrate it and annul it, and pass all necessary laws for regulating it, the civil authorities simply sanctioning the work of the church. This is the order in all Roman Catholic countries to-day. In Protestant countries, however, it is regarded as both a civil and religious institution, and may be celebrated by either a priest or a magistrate. The church sanctions the civil, and the state, the ec-

clesiastical ceremony, and the ceremony is considered just as sacred in the one case as in the other.

The New Testament seems, in some places, rather to disparage the marriage relation. Paul especially seems to throw doubts upon its sanctity in some portions of his writings. He speaks in one place as though it were simply an expedient to allay the burnings of sexual passion, and that it were better not to marry if one could subdue that passion without. But while Paul speaks thus, he also represents the union of Christ and his church under the type of the bridegroom and the bride. He sets forth the love of the husband for his wife, as a type of the love of Christ for his church. By such a comparison he necessarily attaches the greatest sanctity to the marriage relation, which proves conclusively that he did not mean at any time to cast a reproach upon it, but to set forth the fact that it may be well for some persons, situated similarly to himself, not to marry.

Yet very early in the history of the church, the doctrine of the Essenes came to be taught, encouraged, no doubt, by a one-sided view of Paul's teaching. Many of the church fathers taught that to marry was to yield to the promptings of the flesh, that it was a mark of peculiar sanctity to abstain from marrying, and thus mortify or keep

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under the fleshly desires. This teaching bore fruit, and monasticism came in; at length the clergy were forbidden to marry; and strange to say, this idea of celibacy was maintained most strenuously by those who held marriage to be a sacrament of the church.

Among the Romans, marriage was regarded as a civil institution; it was contracted by the parties without any prescribed ceremonies, though certain religious rites usually accompanied its celebration. It was dissolvable at any time by the mutual consent of the contracting parties. No restrictions were placed upon this power of married people until the time of the Empire. But Roman society, by its customs, attached great sanctity to the marriage relation. The violation of this sanctity, under any circumstances, was regarded as the deepest disgrace. The chaste Lucretia would not yield to the demands of the lustful son of Tarquin, until told that he would murder her and his slave, if she still persisted in her refusal, and publish that he found them in criminal intercourse. When once robbed of her chastity she was inconsolable, and plunged a dagger to her heart in the presence of her friends. The crime of the king's son stirred up such a storm of popular fury that it led to the banishment of the royal family and the inauguration of

the Republic. So sacred was the marriage relation considered, that divorce seldom occurred before the time of the Empire, though the privilege existed all along. A higher law came in to prevent it; it was looked upon as a social disgrace. Although the law gave a husband permission to divorce his wife without her consent, it was acted on but a few times in five hundred years. Lucius Antonius was expelled from the senate for having harshly divorced a young wife.

In Greece, both in the Heroic and the Historic ages, great sanctity attached to the marriage relation. It was the violation of this sanctity by Paris, son of Priam, king of Troy, that led to the ten years' war around Troy. Philip, king of Macedonia, lost the love and esteem of many of his subjects by the divorce of Olympias, the mother of Alexander the Great, in order to make room for another.

In India the marriage relation is pre-eminently a religious institution; it is only entered into after prayers and sacrifices to the gods. The wife is regarded as indissolubly bound to her husband even from the time of her betrothal. From that time it is not lawful for her even to look upon another man; she is kept shut up from the world that she may have no chance to violate the sanctity of the marriage relation. But this is not

enough; if her husband die before her, she is taught that it is commendable in her to lay herself upon his funeral pile and be consumed with his body, that she may be united to him even in death. The sacred writings of India attach great merit to such a voluntary sacrifice on the part of the wife. It is declared that the wife who has been true to her husband ought thus to give herself to the flames, and thereby avoid the necessity of violating the sanctity of her union with her husband. But strange to say, custom permits the husband to regard lightly his matrimonial obligations, and to divorce or desert his wife at his will and pleasure.

In China the relation seems to be rather a legal one; but a good degree of sanctity attaches to it. It fosters a good degree of domestic happiness; the family relation is held in high esteem among the Chinese. The children generally remain beneath the same roof with the parents even after married, and yield implicit obedience to the parental behests. But it is quite customary for men in China to desert their wives and children; to such an extent does this prevail, that it is said to be the cause of that great evil in Chinese society, infanticide. The wives are said to be afraid to preserve their female children, because of the burden they would be in case of desertion by their hus-

bands. They accordingly expose them to die on the streets; it is said that the bodies of female infants thus destroyed, are carted off by the hundred from the streets of Chinese cities, and buried by public officers.

In Mohammedan countries, marriage is regulated by sacred teaching, but it is celebrated mainly by legal forms and ceremonies. In order to maintain its sanctity, the women are kept shut up in the harem, and never permitted to go abroad unless heavily veiled.

In all these oriental lands, however low women may be sunk socially, it is regarded as a disgrace for men not to marry when they reach a marriageable age, and marriage is celebrated as an event of the greatest importance. In Mohammedan countries a man is expected to be married by the age of thirty years. In China parents usually procure wives for their sons very early in life. In India a wedding procession inspires all classes of people with enthusiastic joy.

SEC. V. DIVORCE.

The right to sever the marriage relation seems to have existed from very early times. Abraham did not hesitate to put away Hagar at the instigation of Sarah; he sent her and his own child Ishmael, out as homeless wanderers from his tent.

When Samson married the Philistine maiden, and afterward offended her people by his vindictive spirit, his father-in-law did not hesitate to take his wife and give her to another. When David married Michal, the daughter of Saul, and afterward became an enemy to the house of Saul, her father took her away from him, and gave her to another.

The law of Moses recognized divorce as a fixed social custom; it did not introduce it, but simply regulated it. The grounds on which the law granted divorce were about as follows: If a man disliked his wife and found that he could not live happily with her, he could put her away by giving her a writing of divorcement. But this necessitated publicity, and more or less of delay, and thus gave time for reflection. If a man seduced a maiden, and was compelled by law to marry her, he could not divorce her under any circumstances. If he groundlessly impugned her chastity, he could never divorce her. Thus it will appear that while divorce could be obtained on very general grounds, the laws were such as to greatly lessen the evils arising from this liberty.

After the captivity the grounds of divorce were more minutely defined. The husband could obtain divorce: 1, if his wife caused him to transgress the Mosaic precepts without his knowing it; 2, if his wife violated the rules of modesty; 3,

if she was suspected of adultery; 4, if she cursed her father-in-law, in presence of her husband; 5, if she refused him the conjugal rights for twelve months. The wife could obtain divorce: 1, if, after marriage, her husband contracted a loathsome disease; 2, if he betook himself to a disgusting business; 3, if he treated her cruelly; 4, if he changed his religion; 5, if he committed an offence which compelled him to leave the country; 6, if he led a dissolute and immoral life; 7, if he wasted his property, and neglected to maintain her. But the Talmudists of that age strongly discouraged divorce. They went so far as to declare that he who divorced his wife was hated of God.

The Roman Law, as we have seen, regarded marriage as a voluntary union which might be dissolved at any time by the mutual consent of the parties; no legal process was required. The law also gave a man power to put away his wife without her consent, but it punished him for the abuse of that power. Until the time of the Emperor Justinian, there were no restrictions on divorce except the penalties for its abuse. Justinian decreed that divorce by mutual consent should only be permitted in three specified cases, viz.: for impotency, when either party wished to enter on a monastic life, or was for a long time in captivity. At a later period he decreed that per-

sons dissolving marriage by mutual consent, should be confined to a monastery for the rest of life, and forfeit all of their property, one-third to the monastery, and two-thirds to their children. Constantine allowed a wife to divorce her husband: 1, for murder; 2, for being a preparer of poisons; 3, for violating tombs. Those obtaining divorce for other than the specified causes were punished with severe penalties. He allowed a husband to put away his wife: 1, for adultery; 2, for being a preparer of poisons; 3, for being a procuress. Justinian fixed the grounds of divorce as follows: "The wife could divorce her husband; 1, for conspiracy against the empire; 2, for attempting her life; 3, for attempting to induce her to commit adultery; 4, for wrongfully accusing her of adultery; 5, for taking a paramour to his house, or frequenting any other house in town with a paramour. If she divorced for other reasons, she forfeited her dowry, and could not marry again for five years. A husband could divorce his wife: 1, for concealing plots against the empire; 2, for adultery; 3, for attempting her husband's life, or concealing plots against him; 4, for going to baths or banquets with other men; 5, for remaining from home against her husband's wish; 6, for going to circus, theater or amphitheatre, against his wish."—*Enc. Brit.*

These lists prove that Roman society had become very depraved at that time; the reverence for the marriage relation was destroyed. As has been said, up to the time of the Empire divorce was almost unknown, although there was no restriction upon the right except the moral sentiment of society. But in the time of the Empire divorce became common. The laws which were enacted failed to check the evil; it grew worse and worse, until it became the disgrace of the Roman State, and finally worked the overthrow of the Empire. The whole social fabric was polluted with the evils which it brought in its train. The marriage relation became only a temporary affair, the home was broken up, husbands and wives alike, were shamelessly corrupt. It is thus manifest from Roman history that divorce legislation, even the strictest, cannot check an evil which pervades the social system.

Among the Greeks both husbands and wives had almost unrestricted power of divorce in their hands; but we do not find a great many instances of the exercise of that power in Greek history. The divorce of Olympias by Philip, to which allusion has already been made, proves that the power was used sometimes. But the social condition of woman in Greece,—she being cut off almost entirely from society, and shut up at home, in the

later history especially,—prevented the practice from coming in as extensively as it did in Roman society, where woman was almost unrestricted in her social privileges. Of course where husbands scarcely ever saw any women except their own wives and daughters, and where women scarcely ever saw any men save their husbands and sons, there was but little opportunity for dissatisfaction and divorce.

In Persia, divorce was common, as we may gather from the Book of Esther. Ahasuerus, at the instance of his princes, put away Vashti without much ceremony. It seems, too, from this book, that the king was constantly searching the empire for fair young maidens whom he practically divorced, after they had occupied the royal couch for one night, unless he was especially pleased with them.

In India, though the wife is bound to her husband as long as he lives, no matter how much he may abuse her, and even after his death, is enjoined by her religion to give her body to the same flames which devour his, yet he is at liberty to desert her at any time; he need not go through any form of putting her away, he can simply leave her whenever he may choose.

In China men have the same privilege. As we have seen, their wives live in constant dread of

being deserted by their husbands, so much so, that they are afraid to preserve alive the female children which they bear.

In Japan, though there is said to be no such thing as formal divorce, it is easy for a man to put away his wife and take another. It must be said, however, that the condition of woman is better in Japan, than in almost any other country of Asia.

The Mohammedan system allows the right of divorce under certain restrictions. The free man can give a divorce to his wife, and retake her again without her consent, if three months have not elapsed. If a man accuse his wife of adultery, he must either bring witnesses to confirm his statement, or himself swear four times in the mosque before a number of men, that he speaks the truth, adding these words, "The curse of God may strike me if I speak false." The woman is then considered an adulteress, and the marriage is dissolved, never to be renewed. But if the woman swear four times that the accusation is false, accompanying her oath with a like imprecation upon herself, the marriage is dissolved, but she is not considered an adulteress. The woman may obtain a divorce, if her husband is unable to support her.

Owing to the marriage customs prevailing in

Mohammedan countries, of which we shall speak presently, the man may be dissatisfied when he comes to see his bride, as he seldom sees her until after the marriage is consummated. If she does not prove what he was led to expect, he has the right to divorce her at once. But this is not often the case, and then it is not done until some little time has elapsed, so as to avoid, as far as possible, disgracing her and her family.

In some portions of Ceylon, as one traveler affirms, all marriages are provisional for the first fortnight; if the union proves mutually satisfactory, it is then confirmed; if not, they separate and try their luck again.

The weight of Christian influence has been steadily against divorce from the first. Those words of Christ already quoted, "Those whom God hath joined together, let not man put asunder," seem to lift the marriage relation up above the province of human tampering. He sets forth only one cause for divorce, viz., adultery.

While the Roman Empire lasted, Roman Law, of course prevailed, and divorce was common in the west; but when Christianity became established on the ruins of the Empire, and gave laws to states and kingdoms, it prohibited almost entirely the granting of divorces. According to the rules of the Roman Catholic Church, up to the time of the

Reformation, divorce could only be obtained through dispensation from the church. This followed as a result of making marriage a sacrament of the church. In Roman Catholic countries this rule is still in force.

Protestantism, in rejecting the sacramental idea of marriage, inaugurated a change. The reformers taught that there were two just grounds for divorce, fornication, as set forth by Christ, and malicious desertion, as set forth by Paul. At the present time Protestant Germany goes much further. According to the Prussian Code the causes for divorce are: 1, plotting against the life of a consort; 2, grave transgressions against third parties; 3, cruelty; 4, refusal of the conjugal rite; 5, insanity; 6, impotency; 7, incompatibility of temper and permanent variance; 8, mutual consent without discord where the marriage is childless.

In England down to 1857 the law recognized no such thing as full divorce with the right to remarry. It simply permitted the husband and wife to separate and live apart. The leaders of the Reformation proposed changes at that time, granting divorce for adultery, with permission to the innocent party to marry again; also for desertion and continued absence, and savageness of temper. But these were never enacted; the tie

remained indissoluble. Even in case of adultery, the innocent spouse could only separate from the guilty one, without the privilege of marrying again.

But while the law remained unchanged, it became common for Parliament to grant complete divorces by private acts. By this evasion the law changed its practice, while still maintaining the old theory of divorce. Nor was this the worst; it made one law for the rich and influential, and another for the poor and lowly. It made the process so expensive that no poor man could possibly go through it.

By the new law of 1857, a husband or wife may obtain a judicial separation on the ground of adultery, cruelty, desertion without cause for two years and upward; this, however, does not entitle the parties to marry again. A wife deserted by her husband, may apply to a police magistrate for a "protective order," by which her earnings, and property acquired after the commencement of the desertion, may be protected from her husband and his creditors, and belong to herself as if unmarried. By the new law a husband may have his marriage dissolved, if his wife be proved guilty of adultery. A wife may have her marriage dissolved, if her husband be proved guilty of adultery with persons so near of kin that the law would not permit him to marry them, called in-

cestuous adultery, or if he be proved guilty of bigamy with adultery, or of rape, or of sodomy, or of adultery with such cruelty as would have formerly entitled to a divorce *a mensa et thoro*, or of adultery with desertion for two years or more. If, after the commission of the crime complained of, the parties resume the relation of husband and wife, the right to petition for divorce, is forfeited, but the original right to petition is restored by a repetition of the offence.

In the United States the laws on divorce range all the way from the strictness of the laws of England, down to the laxness of the old Roman Laws, with the tendency everywhere toward increased looseness. There can be no doubt that the matter of divorce is becoming a grave question in this country. When men and women can obtain divorce almost as easily as they can be married, the marriage relation becomes little else than legalized prostitution; its sanctity is gone; the blessings which should attend it are wanting; the family is broken up; the home becomes an impossibility; impurity creeps into society, and breeds moral corruption. Unless the evil is checked in our country, it will eventually bring in a virtual reign of the principles of free-love and banish purity and virtue from our midst.

But while we clamor for more stringent divorce

laws, we should remember that statute law cannot remedy the evil. There must be a higher law, a social custom which brands with infamy the despiser of the sanctity of the marriage relation. In Rome, in the days when the marriage relation was most sacredly maintained, there was not a restriction placed upon divorce; but the social reverence for it was such that but few dared to violate its sanctity, or seek for divorce. For five hundred years, as we have seen, divorce was almost unknown. So strong was the sentiment in favor of maintaining the marriage relation, that a senator was expelled from the senate for divorcing his wife. But in the days of the Empire the right was restricted, as we have seen, and severe penalties were affixed to the laws; yet in spite of these the evil came in like a flood, and finally undermined the foundations of society. No, it is not law that we need so much as moral sentiment; without a moral sentiment upholding the sanctity of marriage, the evil will increase in spite of law. With such a sentiment, divorce will cease without the help of legal enactments.

Therefore, what we most need to-day, is the bringing of our people back to right views of the marriage relation. As long as we let the fountains alone, we strive in vain to dam up the streams of evil. Our people need to be taught

that marriage is a compact for life; this idea should be so deeply impressed on the minds of the young, that they can never get away from it. Then they should be taught to enter the married state with the circumspection necessary to make it a means of life-long happiness, and to uphold its sanctity by the practice and the influence of their individual lives. Once get them to do this, and it will make but little difference what kind of divorce laws we may have. Once let our American society come to feel all through and through that it is an awful thing for a man and wife to be divorced, and the most lax divorce laws will remain a dead letter on the statute books just as they did in ancient Rome.

SEC. VI. SECOND MARRIAGES.

The Old Testament Scriptures, as has been said, speak always of marriage as a holy relation, permitting even the priests to enter into it. But the priest, the man appointed to approach nearest to the God of heaven, and to minister in his temple, though at liberty to marry a virgin, and even encouraged to do so, was prohibited from marrying a woman who had been once married, whether her marriage had been annulled by divorce or by death. Of course in the case of the death of her husband, no blame could attach to her; the mar-

riage was annulled by a power over which she had no control, and yet she was not permitted to marry a priest, though she might have done so the first time she was married if she belonged to the family of Aaron. It must be, therefore, that a second marriage was looked upon as less sacred than a first marriage. We cannot account for such a prohibition on any other ground.

This view of Scripture teaching is further strengthened by the New Testament Scriptures. Paul strongly emphasizes the idea that it would be better for the widow to remain a widow. True, he gives permission to young widows to marry again, but he does it because he fears that they will wax wanton. He exhorts those who are advanced in years to remain widows, and intimates strongly that it would be better for all to do so if they could.

At the same time it must not be inferred that he took this view from any conviction that the former marriage was still binding, for he declares unqualifiedly (Rom. 7), that if a woman's husband be dead, she is released from the law of her husband, and is at liberty to marry again without laying herself open to the charge of adultery. Then it must be remembered too, that he did not prohibit men from marrying a second time, which he would have done had he believed that the first

marriage disqualified for a second by reason of the perpetual obligation of the vows then taken. Moreover, there is no evidence that the priests were not at liberty to marry again in case of the death of a first wife, only they could not marry a woman who had been once married. In the early Christian Church, however, the presbyters and deacons were early prohibited from marrying a second time. This rule, of course, came in before those peculiar ideas of the sanctity of single life, to which allusion has been made. The rule is still maintained in the Greek church of to-day, the priests being permitted to marry once and only once in their lives.

But whatever importance we may attach to these things, the fact remains that second marriage has been practiced from time immemorial. When Samson's wife was divorced from him, her Philistine father married her at once to another. When Saul divorced Michal from David, he married her to another. David did not hesitate to marry Abigail, who had been the wife of Nabal; he even took back Michal again, though she had been divorced from him, and had lived several years with another husband.

In fact there was a law in the Mosaic code enjoining second marriage in certain cases. If the first-born son married a woman and left no seed

to perpetuate the family line, it was made the duty of his next oldest brother to marry his wife and raise up seed unto him. When Ruth the Moabitess came into the land of Israel with Naomi, because her deceased husband had no brother to marry her, Boaz took her and became her husband. This law was not a new regulation, it prevailed among the patriarchs. Judah had three sons; he married Er, his first-born to Tamar; when Er died childless, he married her to Onan; when Onan died, he promised her his third son as soon as he should be grown, but neglected to fulfil the promise. From the question of the Sadducees propounded to Christ, concerning the resurrection, and the instance of the seven brethren cited by them as a probable case, we see that it was the intention of the law that the woman should become the wife of each brother in turn, even on through the whole family, until she should have issue.

Further it must be said in favor of second marriage, that from some of them sprang the most noted issue. From the union of the widow Ruth with Boaz, sprang David, the founder of the Israelitish empire. From the marriage of David with Bathsheba, who had been the wife of Uriah, was born Solomon, whom God chose out from all the sons of David, to sit upon the throne of his

father. It seems evident, therefore, that God did not disparage second marriages.

But in general it must be said, that the Jews and all surrounding nations regarded abstinence from re-marriage after the death of one of the parties, especially by the widow, as commendable, and a sign of special holiness. Many, no doubt, did so, as was the case with Anna, the prophetess, whom Luke mentions in connection with the presentation of Jesus in the temple, of whom he declares that she had lived a widow for eighty-four years, serving God daily in the temple.

Among the Greeks, second marriage, in case of the death of one of the parties, was undoubtedly common. Homer represents Penelope, the wife of Ulysses, as besieged by a train of importunate suitors, who were determined to make her wed some one of them, even without any definite tidings as to the fate of her husband; which proves beyond a doubt that second marriages were common among the Greeks of that early age.

In Rome there seems to have been no scruples whatever, about second marriage; it seems to have been the custom from the earliest times. Mark Antony married Octavia, as a matter of course, after the death of Fulvia.

In India, as we have seen, the sacred writings commend the woman who gives her body to the

same flames which devour that of her husband. They hold that she will thereby escape the danger of separation from him, and will insure her birth into some higher condition in the next round of transmigration. It is manifest, therefore, that those sacred writings regard the remarriage of a widow as pollution, the evils of which would be so great that it would be better for her to endure the flames.

Mohammedanism permits remarriage; but in case of the marriage of a widow or a divorced woman, the marriage ceremonies are very much maimed, as we shall see in the next section, just as though it were far inferior to a first marriage.

In Christian countries remarriage has never been prohibited after the death of one of the parties. It is regarded as perfectly proper, and may be celebrated with as much pomp and ceremony as a first marriage. Some of the church fathers spoke against it; the apologist, Athenagoras styled it "decorous adultery"; Tertullian set forth similar views after he joined the sect of the Montanists, whose doctrines tended to asceticism. Others of the fathers, while they did not regard remarriage as a sin, yet looked upon abstinence from it as leading to higher virtue. Augustine, however, looked upon it as proper and right. He wrote thus to a widow: "As the good thing of

virginity, which your daughter has chosen, does not condemn your own marriage, so your widowhood does not condemn the second marriage of some one else."

This seems to have been the tenor of Christian teaching all along. It gives perfect liberty to men and women to remarry, if they choose. It throws them back upon their own judgment, permitting them to marry a second, or a third, or even a fourth time after release by death from a former obligation; or to refrain from marrying again, as may seem to them best.

SEC. VII. MARRIAGE CUSTOMS AND CEREMONIES.

Among the Hebrews, fathers considered it a duty to select brides for their sons; in the absence of the father, the mother attended to this duty. Proposals generally came from the parents of the young man; but if they were of inferior rank, the parents of the young woman took the initiative. Before the marriage contract was concluded, a price was fixed, which the young man had to pay to the father of the maiden, besides giving presents to her friends. This price was regarded as due to parents for the loss of service occasioned by the marrying of their daughter. With such a custom in force it is not strange that the husband

regarded his wife, not as his equal, but as his property; and it was but natural that the law should treat her as his inferior.

Under the Mosaic code the custom was continued; but after the captivity, some changes came in. The father had power to dispose of his children without consulting their wishes, until they were of age,—the son thirteen years old, and the girl twelve. At that age their consent became necessary to their betrothal. But often the selection of husbands and wives was made by the young people themselves. For this the temple services gave excellent opportunity. On certain days of the feasts the maidens are said to have gone out into the vineyards arrayed in white garments, dancing, and singing these words: “Young man, lift up thine eyes, and see whom thou art about to choose. Fix not thine eye upon beauty, but look rather to a pious family; for gracefulness is deceit, and beauty is vanity; but the woman that fears the Lord she is worthy of praise.” At that time the young man made his choice; then he informed the father of the maiden; next followed the betrothal, which was celebrated by a feast in the home of the maiden.

The contract entered into when the marriage dowry was paid, really constituted the marriage bond, and the betrothed maiden was henceforth

treated as a married woman. Neither civil nor religious rites were prescribed for the celebration of the marriage. It was customary, however, to celebrate its consummation with a feast lasting seven days. The bride and the bridegroom were adorned with crowns and led along the streets of the place to the house of the bridegroom or of the bridegroom's father, accompanied by singers and musicians, and receiving the salutations of the maidens along the way. There the feast was prepared and the sacred covenant concluded. The bride was led, thickly veiled, into the bridal chamber, where the bridal couch was prepared.

There seems to have been no age fixed for the consummation of marriage. It was generally early in life, as the young reach the age of puberty much earlier in those oriental lands than among us. After the exile it was fixed at eighteen years, but was permitted much earlier. Men are said to have married generally at the age of seventeen; but marriage was positively forbidden by the Talmudists in case of a male under thirteen years and one day, and in case of a woman under twelve years and one day. The days of the week most common for marriage were Wednesday for maidens and Friday for widows.

After the exile there were changes also in the ceremonies accompanying the consummation of

marriage. The bridegroom led his bride to his home, accompanied by singers and musicians, and was greeted on the way by the maidens of the place, as formerly; but before the feast proceeded, the marriage settlement, an instrument of writing, was drawn up between the parties, after which a religious ceremony was performed by a rabbi, as follows: The bride was led three times around the bridegroom by her friends; she then took her place at his right; the rabbi then covered the pair with the fringed wrapper which the bridegroom wore, joined their hands together, and pronounced over a cup of wine this blessing of affiance: "Blessed art thou, O Lord our God, king of the universe, who hast created the fruit of the vine. Blessed art thou, O Lord our God, king of the universe, who hast sanctified us with thy commandments, and hast forbidden to us consanguinity, and hast prohibited us the betrothed, but hast permitted us those whom we take by marriage and betrothal. Blessed art thou, O Lord, who hast sanctified thy people Israel by betrothal and marriage." The bridegroom and bride then tasted of the wine, after which the bridegroom produced a plain ring and put it on the finger of the bride, saying, "Behold thou art consecrated unto me with this ring, according to the rites of Moses and of Israel." The rabbi then read aloud the "mar-

riage settlement," and concluded by pronouncing seven benedictions over another cup of wine. The bridegroom and bride tasted also of this cup, and when the glass was emptied the bridegroom put the glass on the ground, and broke it with his foot. The attendants and friends then lifted up their voices and shouted, "May you be happy." (*McC. & S. Cyclop.*)

Among the Greeks there were no public marriage ceremonies either civil or religious. There was first the betrothal, in which the wife's dowry was settled; on the day before the marriage certain sacrifices were offered to the gods; on the wedding day both bride and bridegroom bathed in water brought from some celebrated fountain. The bride was generally conducted to the house of the bridegroom at nightfall, in a chariot drawn by oxen or mules. The bridegroom and one of his intimate friends accompanied her. Both were decked in their best attire and received the greetings of the people as they passed along. The marriage feast followed, to which both men and women were invited, but the women sat at a separate table with the bride among them still veiled. At the conclusion of the feast the bridegroom led his bride into the bridal chamber. The next day their friends sent in the customary presents, and then the bride was unveiled for the first time.

In Sparta, custom required the bridegroom to seize his bride and bear her violently away, but with the consent of the parents, of course. She did not go to abide at his house, however, for some days; the husband did not live with his wife; he only saw her occasionally, spending most of his time at the public mess and in physical exercises until he was sixty years old, after which he was permitted to live with his wife. He could not marry until the age of thirty.

In some portions of Greece, the bridegroom left the bride on the third day after the marriage and went to live with his father-in-law apart from his wife.

Among the ancient Romans, the ceremonies were about as follows: After the parties had agreed to marry, and had obtained the consent of their friends, there was a meeting at the house of the bride for settling the marriage contract, which was written out on tablets and signed by both parties. The man sometimes put a ring on the finger of the bride as a pledge of fidelity; next, the wedding day was fixed, which was never done without consulting the auspices. On the wedding day, the bride was dressed in a long white robe with a purple fringe, or adorned with ribbons; this robe was bound around the waist with a girdle which the bridegroom had to untie in the evening. The

bride's veil was of a bright yellow color, as were her shoes. She was conducted to the house of the bridegroom in the evening, being taken from her mother with apparent violence; she carried a distaff and a spindle, with wool. A numerous train of friends, both of herself and of the bridegroom, accompanied her; she was carried over the threshold of the bridegroom's house by men who had been married to only one woman, that she might not knock against it with her foot, which would have been an evil omen. Before she entered, she wound wool around the door-posts and anointed them with lard. Her husband received her with fire and water, which she was required to touch; she was then placed upon a sheepskin and the keys of the house were given to her. The husband then gave a repast to the entire company; after this repast the bride was borne to the bridal couch by women who had been married to only one man. On the next day she was required to perform certain religious rites and take charge of the affairs of her husband's household.

In the early Christian Church, marriage was solemnized by the clergy generally, but no form seems to have been prescribed. Witnesses were required and a dowry was settled in writing; religious ceremonies were not regarded as essential, but as very becoming. The use of the ring in

Christian ceremonies is very ancient. Crowning the pair with garlands was common in the early Church. The wearing of a veil by the bride was borrowed from the Romans; some Jewish and pagan customs were adopted, but were generally condemned by the fathers.

After the triumph of Christianity in the Roman Empire, a public ceremony in the celebration of marriage, was enjoined by law. In most Christian countries this is the requirement to-day; in Roman Catholic countries, marriage can only be celebrated with public religious ceremonies performed by a priest in a church. This is a necessary result of the doctrine that marriage is a sacrament of the Church. In England, marriage may be either with or without public religious ceremony; if with ceremony, it must be in a church. Formerly the law required it to be with public religious ceremony in a church belonging to the establishment. In Scotland, it may be in a church, at the residence of the minister, or at the private house of some friend of the parties. In Lutheran countries, it is generally celebrated in private houses.

Some peculiar usages are found in Russia. There, too, marriage is strictly a religious ceremony, performed by a priest of the Greek Church. The bridegroom and the bride are placed before a small altar in the center of the church, holding

lighted tapers in their hands. Rings are placed on their fingers, their hands are joined together, after which they are led by the priest three times around the altar. Gilt crowns are placed on their heads, and are held over them by the groomsmen during the ceremony. They drink wine out of a cup three times, then kiss each other, and the ceremony is ended. Weddings are generally celebrated toward evening, and dinner commences immediately after the ceremony, at the house of the bride's father. The feasting usually lasts for twenty-four hours.

The part of parents in the choice of husbands and wives for their children, differs widely in different parts of Christendom. In some countries, as in Germany and France, the parents can select for their children, giving them scarcely any voice in the matter. In others, as in our country, it is left very largely with the young people themselves. After they are of age they can do as they please; but in most cases the young consult the wishes of their parents, and pay more or less of regard to their advice. Almost invariably, however, the young people are permitted to associate together, and to take the initiative in matrimonial affairs. In many cases it would undoubtedly be better for parents to have more influence than they do in the marriage of their children.

In Mohammedan countries, generally, marriage may be with or without religious ceremony. A woman arrived at the age of puberty may simply say to the man who proposes to become her husband, "I give myself up to thee." This, even without witnesses, makes her his wife. But marriage is generally accompanied with extensive ceremonies, except in the case of widows and divorced women. They are never honored with a procession nor any of its attendant ceremonies, now about to be described. Their marriage seems to be looked upon as inferior to that of a virgin, who is never denied the privilege of a procession if she desires it.

There is no courting, in the sense in which it is known among us. A man is not permitted to see, and associate with women in order to decide which one he wishes for a wife. Most commonly, his mother or some near female relative describes to him the women with whom she is acquainted, and directs his choice. Sometimes he employs one whose business it is to help men find wives.

Parents may betroth their daughter to whom they please, and marry her to him without her consent, if she be not arrived at the age of puberty; but to their credit be it said, they usually endeavor to gain her consent. After she has reached the age of puberty she may choose a hus-

band for herself and appoint any man to arrange and effect her marriage. As has been said, a man seldom sees his bride before marriage. After he has made choice by the method above described, he meets her deputy (her father or guardian, if she be not of age, the man appointed by her if she be of age), and obtains his consent and fixes the amount of dowry. Then the day is fixed for paying the dowry, and performing the ceremony of ratifying the marriage contract. On the day appointed the bridegroom goes with the stipulated amount of money, accompanied by two or three friends, to the house of the bride. The bridegroom and bride's deputy sit on the ground face to face with one knee upon the ground, grasp each other by the right hand, and raising their thumbs, they press them against each other. A school-master then places a handkerchief over their clasped hands, and instructed by him the bride's deputy says, "I betroth to thee my daughter (or the woman who has appointed me her deputy), such an one (naming the bride), the virgin (or the adult virgin)." The bridegroom says, "I accept from thee the betrothal to myself, and take her under my care, and bind myself to afford her my protection; and ye who are present bear witness of this." This is repeated three times; sometimes the form is varied, and sometimes omitted

altogether. Before they separate they fix upon the night when the bride is to be brought to the home of the bridegroom.

The bridegroom waits from eight to ten days, usually, for his bride, after the conclusion of the contract; her family busy themselves, in the meantime, preparing her a stock of household furniture, etc. The portion of the dowry paid over by the bridegroom, and often much more, is expended in this way.

The bridegroom usually receives his bride on the eve of Friday; on Wednesday preceding Friday, the bride goes in state to her bath, accompanied by her friends. She is covered by a canopy of silk, carried by four men; she is preceded by female relatives and young virgins; two or three female relatives walk with her under the canopy; she is followed by a company of musicians, or by two or three drummers; she is covered from head to foot with a red shawl. The procession usually passes over a circuitous route moving very slowly, in order to make as much display as possible; they return to her home after the bath, in the same order. The next day, the bride goes in procession to the house of the bridegroom. The ceremonies usually occupy several hours; sometimes before this procession two swordsmen, clad only in their drawers, engage each other in mock combat; some-

times two peasants cudgel each other with long staves. Having reached the house, the bride and her party sit down to a repast; her friends shortly after take their departure, leaving only her mother and sister, or nearest female relatives, and one or two other women. The bridegroom sits below; before sunset he goes to the bath, then sups with a few of his friends; at the hour of evening prayer he repairs to some mosque; from this he returns slowly in procession with his friends to take possession of his bride. Soon after his return, he leaves his friends below and goes to the apartment of his bride; on entering, he gives a present to her mother and other female friends,* who then withdraw a little space. The bride has a shawl thrown over her head and face, and he must give her a present of money, called the "price of the uncovering of the face," before he undertakes to remove it, which she permits him to do with apparent reluctance. He then sees the face of his bride for the first time, and usually finds her about what he has been led to expect. If satisfied, he signifies it to her friends and they raise a shout which tells to all in the household that he is satisfied with his bride. He then goes below and remains with his friends an hour or so, before returning again to his bride.

In India, the bride has no voice in arranging

her marriage ; at the age of seven her parents begin to look about for an opportunity to marry her. She is not permitted to see her intended husband ; there is no courting as we understand it ; she cannot even write to him. All that she can do is to worship the gods for a good husband ; this she is taught to do from the time she is four years old ; she continues it until she is betrothed ; her parents do all the work of selecting. When the negotiations reach a certain point, the Pundits are consulted about consanguinity ; then the astrologers are called to decide whether the couple can safely be united, which they determine by ascertaining what stars ruled at their respective births ; then the Brahmin is consulted to find out if the family god favors the match ; if all is favorable, the amount of dowry is next fixed ; then the astrologer is again consulted for a favorable day on which to register the agreement and sign the bond for dowry. The same personage must next name a lucky day for the wedding.

Betrothal among the Hindoos is as binding as marriage ; the bride is thenceforth shut up from the sight of all men save her father and brothers, and educated for the work of her husband's household ; she is no longer permitted to appear in public. The marriage is usually solemnized at the house of the bride's father ; thither the bridegroom

repairs accompanied by his friends, and conducts the bride home in a grand procession usually by night, with torches and great rejoicing. A Brahmin performs the marriage ceremony before they start on this procession by leading the couple three times around a fire and then tying their garments together; the bride is then required to take seven steps, after which they are regarded as husband and wife. The bridegroom heads the procession; he is richly dressed and mounted on a horse, with a matrimonial crown on his head; his friends run along by his side shouting and dancing. Next comes the bride closely veiled, borne in a palanquin with its shutters tightly closed; the people all along the line join in the rejoicing and wish the bridegroom joy. When the procession comes within hailing distance of the home of the bridegroom, his friends go forth to meet and welcome him, the bride enters her future home, the doors are shut, and all sit down to the marriage supper. In China, neither bridegroom nor bride has much to say about marriage; it is not the result of acquaintanceship, ripening into love, for the bridegroom rarely ever sees his bride until after marriage. The parents of the bridegroom take the initiative. They employ a professional matchmaker to hunt a bride for their son. When employed by a bridegroom's friends, she takes a card,

on which are inscribed the ancestral name and the symbols which denote the year, month, day and hour of the birth of the suitor, and calls on the parents of some one whom she considers a suitable bride for the young man. If they are favorable to the match they send and consult a fortune teller; if his response is favorable they give a similar card to the matchmaker, which she carries back to the parents of the young man, who consult another fortune teller. If all is well, the bridegroom prepares two large cards on which he writes the particulars of the engagement; on one is pasted a paper dragon, on the other a phoenix, emblems of conjugal fidelity. The one with the dragon, he keeps, the other he sends to his betrothed.

In some cases, especially where there are no sons in the family, and only one daughter, the parents desire to obtain a son-in-law who will be willing to marry their daughter, and live in the family as a son. They do this by advertising for one with the desired qualifications. Among the poor sometimes, when a female child is born, it is given away to some family having only a son, and when the children reach a marriageable age they are married.

In China, likewise, betrothal is considered as

sacred as marriage. The time from betrothal to marriage varies from a month to eighteen years.

The day before the wedding, the bride decks herself in her wedding clothes, and burns incense to the ancestral tablets of her family for the last time. Very early on her wedding day she rises, bathes and dresses; while bathing, musicians fill up the time with music. Her breakfast is sent by the friends of the bridegroom. At the hour fixed, she is led out of her home closely veiled, and placed in a sedan chair. At this point she and her friends are required by custom to indulge in a good fit of crying. The procession starts amid the explosion of fire-crackers and the music of a band. In front walk two men with large lanterns bearing the ancestral name of the bridegroom, then come two others with lanterns bearing the ancestral name of the bride, next comes a large red umbrella, followed by torch-bearers and musicians. Near the bride are her brothers and friends, and the brothers and friends of the bridegroom. About midway between the home of the bride, and that of the bridegroom, she is met by the bridegroom's friends. She produces a card with her ancestral name upon it; they produce a similar card with his ancestral name upon it; these they exchange. From that

point the most of her friends turn back and leave her in charge of the friends of the bridegroom ; from that time she bears the name of the bridegroom.

On the arrival of the procession at the home of the bridegroom, fire-crackers are let off in abundance ; the sedan chair is carried into the reception room, and female friends help the bride to alight.

On the approach of the bride, the bridegroom disappears from among his friends and takes his position in the bridal chamber, standing by the side of the bed. The bride is led to his side by her attendants, and they sit down side by side on the bed without uttering a word, the bride being still closely veiled. Each one tries to sit on a part of the dress of the other, the idea being common that the one which succeeds in doing this will rule in the household. After the silent trial of skill, he leaves her side and goes into the reception room where he awaits her coming. When she enters, she burns incense to his ancestral tablets ; then her face is unveiled ; they drink a glass of wine together, and he, for the first time, looks upon the face of his bride.

It will be noticed that among the nations of antiquity a dowry was required from the bridegroom by the parents of the bride. Among some nations

this was regarded as compensation for the loss of the services of the bride; among others it was exacted simply as a matter of custom. It is so now, as we have seen, in Mohammedan countries, and is all returned and often more too, in the outfit of the bride. But in many instances, marriage by actual purchase has been, and, in some instances, is now the custom. A daughter is regarded as the property of her parents, which they have the right to dispose of to the highest bidder; there are many tribes in Asia who thus dispose of their daughters.

A singular custom is said to prevail in eastern Hungary. In the fall of the year a fair is held, not to exhibit live stock, not to exhibit agricultural products, but to exhibit and dispose of marriageable young women. From all parts of the country come caravans of people on carts loaded with household goods or driving herds of cattle. On one side the young women in the midst of their household effects, take their position in line; on the other, a similar array of young men is found dressed in their best, mounted on horses and exhibiting their skill in horsemanship. The fathers advance from both sides and begin to barter; the wishes of the young men and women are not consulted; it is a matter of actual barter and sale. The father of a young man offers so many cattle, or so much money for a young woman and

her household goods; her father accepts it or rejects it. When a bargain is struck, the young man is called to look upon a bride purchased for him by his father, and the young woman is called to be married to one who takes her simply as the best his father was able to purchase. A priest is called who chants a hymn and pronounces a benediction. The marriage is thus consummated and the pair start on life's journey together.

Marriage by capture has been very common in the past; from the earliest times it has been customary to make wives of women captured from an enemy. Among the Hebrews this was allowable as is manifest from a precept given by Moses, designed to prohibit an abuse of the custom. But this marriage by capture does not necessarily mean the procuring of a wife by predatory warfare; in many instances it is this, to be sure. There are savage tribes to-day who scorn to take a bride from among their own number, or even from a friendly tribe; they think that they must win one by the sword, or by the bow and the spear. However, the marriage by capture, of which we wish to speak here, is simply a marriage custom. As we have seen, it was the custom among the Romans to take the wife from her home by a show of violence; the same custom was found among the ancient Spartans. Many savage or semi-bar-

barous peoples keep up similar customs. Among some of the tribes of Central Asia, to-day, the bride rides off on horseback from the door of her father's tent at full gallop, and the bridegroom follows. After an exciting chase, he is permitted to capture her, and she then considers herself his. Among some Siberian tribes, the bridegroom is compelled to hunt for the bride through the apartments of her father's tent, and is tripped up occasionally by some old women, as though they would hinder him in his search after her. Among a certain tribe in Arabia, the bridegroom and his friends watch for the bride as she returns with her father's cattle in the evening, and attack her. She fights and cries, she throws stones and bites. Custom requires her to make a stout resistance, in order to prove her modesty, even though she be ever so willing for the match.

After glancing at these different marriage customs and ceremonies, both ancient and modern, we have reason to feel all the better satisfied with the relations of the sexes, and the marriage customs which we find in our own land. We cannot but feel grateful that Christianity has exalted woman from the low social position which she occupied in the past, and which she occupies so generally in the east to-day, to the position of equality with man, and has removed those barriers

which shut her up from public society. Who that has witnessed the pleasure which our boys and girls find in mingling together, would wish to take them apart, and remand the girls to a life of seclusion? Then to think that our young men and women can see one another, and mingle together, and choose for themselves those with whom they are to walk life's pathway, is a matter for sincere gratitude.

But because of the great privileges which our people enjoy, we are in the midst of great dangers. Social customs are springing up whose power for evil cannot be estimated. We begin to realize that it is possible to have too many privileges; that it is possible for young men and women to have too great liberty of choice. The increase of unhappy marriages, of reckless courtships, of divorce suits and the like, ought to convince us that our liberty is being abused, and is working the moral corruption of society. We need to take warning. Our young men need to exercise more caution in the use of their privileges; our fathers and mothers need to exercise more control over the relations of the young.

But the pathway is before us; the right way has been pointed out, and lit up by the lamp of past experience. While we rejoice in the light and privilege of our own land and age, we should not fail

to profit by the experience of other lands and other ages, however dimly that lamp may burn. It will show us many of the dangers before us. We should especially seek to blend with our privileges some of the wholesome restraints of the past, in order that these privileges may not degenerate into soul-destroying snares.

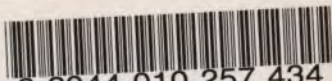
IF YE KNOW THESE THINGS, HAPPY ARE YE IF YE DO THEM.

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